MISCELLANIES

LITERARY AND RELIGIOUS

CHR. WORDSWORTH

BISHOP OF LINCOLN

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MISCELLANIES

LITERARY AND RELIGIOUS

BY

CHR. WORDSWORTH, D.D.

BISHOP OF LINCOLN

IN THREE VOLUMES

VOL. II.

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ON THE INSPIRATION OF THE BIBLE.

In an ancient fresco painting,[1] from the Catacombs of Rome our Blessed Lord is represented having a nimbus of glory on His head, and seated on a throne, and having in His left hand an Open Book (representing the Holy Bible) and raising His right hand in the act of Blessing. The Bible is also represented in its composite character, that is, as consisting of various writings, by two cylinders or *capsæ*, containing written rolls, symbolizing the books of the Two Testaments. And the method in which the Bible is given by Christ to the World is shown by the figures of the two Apostles, St. Peter, the Apostle of the Circumcision, and St. Paul, the Apostle of the Gentiles, the one on one side of Christ, the other on the other side.

Thus is displayed the great truth, that the Written Word is avouched by Jesus Christ, the Incarnate Word; that it is His will that it should be opened in the eyes of all, to be seen, heard, and read by all; and that the Holy Scriptures are delivered by Him to the Apostolic Ministry of His Church, in order to be guarded, interpreted, and preached by her to all the world.

This ancient fresco is a pictorial Essay on the Inspiration of the Bible.

It reminds us that we are not to regard the Bible as a

[1] An engraving of it may be seen in Didron's Iconographie Chrétienne, p. 29, Paris, 1843, and in the Rev. Wharton Marriott's Vestiarium Christianum, Plate XII., with a description, p. 235. London, 1868.

common book, that we must lift up our eyes from earth to heaven and see the Bible in the hands of Christ; as guaranteed by His divine authority; as subscribed by His Sign-manual, and sealed by His Seal; and delivered by His authority to the Apostolic Church Universal, the divinely appointed Keeper and Interpreter of the Word of God.

We are thus taught how to encounter the unbeliever in his assaults upon the Bible.

We must *begin* with proving the *Godhead of Christ.* This was the method adopted by the ancient Church; and it ought to be ours also.

For this purpose we must show from *external* evidence that the history of Christ, as written in the *Gospels,* is a *true* history.

We can prove, from external testimony, that the Gospels which we hold in our hands *are the same* as those that existed in the hands of the Primitive Church; and that they were read in her public assemblies as true histories. We can show that the primitive Christians had no earthly interest to serve in asserting the truth of the Gospels; but, on the contrary, the assertion of that truth exposed them to the loss of all worldly advantages, and that they endured suffering and torture for it; that they were stoned, beheaded, crucified, burnt alive, and cast to the wild beasts, in defence of the truth of the Gospels. And we can show that the self-same power, namely, that of Imperial Rome, which, as its own historians testify,[2] had crucified Jesus Christ and persecuted the Christians, and beheaded and crucified them, and cast them to wild beasts and into the fire, for asserting the truth of the Gospels, was *herself* at length convinced of the *truth of the Gospels,* and publicly owned her conviction. Imperial Rome, the mistress of the world, which had made the nations of the earth to pass under her military yoke, bowed her own neck meekly beneath the yoke of Christ. She changed her magnificent heathen temples into Christian churches, and placed the Gospels on thrones in her Council Chambers; and the Cross of Jesus of Nazareth,—of obscure Nazareth, in despised Galilee,—Who had been

[2] Tacitus, Annales, xv. 44. Suetonius, Claud., c. 25; Nero, c. 16.

crucified at Jerusalem by the Roman governor Pontius Pilate, dislodged the Roman eagle from the standards of her legions, and was set on the diadems of her kings.

In the face of these facts—who can venture to say that the Gospels are *not true histories?*

The historical truth of the Gospels being established, it follows as a logical inference that Jesus Christ wrought those wonderful works which the Gospels affirm Him to have done; that in the presence of multitudes of men—many of them His bitter enemies—He healed the sick, cast out devils, raised the dead, read the hearts of men, and revealed their thoughts, and foretold future events; in a word that He showed Divine power, knowledge, and wisdom, and that He was truly what He claimed to be[3]—God.

This being proved, we next proceed to observe, that Jesus Christ, Who has been shown to be God, is presented to us in the Gospels, which have been shown to be true, as holding in His hand the Old Testament, and as declaring it to be true and Divinely inspired; and as commanding all men to receive and reverence it as such. The Incarnate Word has set His own Divine seal on the Written Word, and has delivered it to us as true, and as given by inspiration of God.

That the *Old* Testament which is in *our* hands at the present day is the *same* as the Old Testament which was in the hands of *Christ* can be shown, not only by the testimony of the Church, but by the independent witness of the Jewish nation, which read it publicly in its synagogues in Christ's age in all parts of the world, and which continues so to read it at this day. The Jewish nation which rejected Christ has been made to serve Christ by guarding the Scriptures from which He proved His Messiahship. That Christ received the Old Testament as true and Divine can be shown by His constant appeals to it as such; as, for instance, at the Temptation,[4] and in the synagogue at Nazareth,[5] in His intercourse with the Jews,[6] and with His

[3] John v. 23, 26; viii. 58; x. 30; xvii. 22.
[4] Luke iv. 4, 8, 12.
[5] Luke iv. 14—18.
[6] Luke xvi. 17, 29, 31. John v. 47; x. 35.

disciples, especially on the evening of His resurrection;[7] and that He acknowledged the entire Old Testament to be true and Divinely inspired is evident, from His habitually communicating with the Jews in their religious worship in the synagogues,[8] in which the Old Testament was publicly read as true and Divinely inspired. Every Jew in that age regarded the Old Testament as such[9]; and our Blessed Lord, both by word and deed, sanctioned and confirmed their judgment concerning it. If the Old Testament had not been true and Divine, Christ would never have communicated with the Jews in publicly reading it as God's Word. He, Who in His zeal for His Father's honour twice drave the buyers and sellers from the outer courts of His Father's House,[1] would have severely rebuked the Jews for receiving the Old Testament as His Father's Word, if it had not been what they affirmed it to be. He would have condemned them for ascribing what was human to God; He would have denounced such an ascription as an outrage against the Most High. He would not have abetted them in it; He would not have made Himself an accomplice with those who were guilty of a forgery, and who put forth counterfeit coin in the name of the King of kings. But He did *not* censure them. He communicated with them publicly in the recognition of the Old Testament as true and Divine; and therefore the *Old* Testament is shown to be the true and inspired Word of God, by the unerring testimony of the Son of God.

Let us now pass on to the New Testament. How may we show its truth and inspiration?

Our answer is, We find in the Gospels, already shown to be true histories, that our Blessed Lord, Who has been proved to be God, promised to send the Holy Spirit to the Apostles, "to guide them into all truth,"[2] and "to teach them all things," and to "bring all things to their remembrance, whatsoever He had said unto them,"[3] and to

[7] Luke xxiv. 27, 44.
[8] Luke iv. 16.
[9] See Josephus, c. Apion. 1, § 8.
[1] Matt. xxi. 12. John ii. 15.
[2] John xvi. 13.
[3] John xiv. 26.

"abide with them for ever"—that is, with them and their successors;[4] and that He declared that He would build His Church upon a rock—namely, on Himself—and that the gates of hell should not prevail against it;"[5] and that He would be with them "always (literally, *all days*), even unto the end of the world."[6]

We find also that the Apostles, being thus taught and guided into all truth, composed certain writings—Gospels and Epistles—which they delivered to the Church, to be received and read in her public congregations as of equal authority and value with the Books of the Old Testament, and as bearing the same title and designation—namely, *Holy Scripture*[7]—with the Books of the Old Testament, which Christ Himself had acknowledged to be Divine; and we find that the Universal Church, to which Christ promised His Divine Presence and Spirit, has received those Books and the rest of the New Testament as on a par with the Old Testament, and publicly read both Testaments as true and Divine.

This general reception and public reading of the New Testament by the Church of God is no other than the testimony of Christ Himself dwelling in her, and of God the Holy Ghost abiding in her for ever, and avouching the truth and inspiration of the New Testament. Therefore well and wisely does the Church of England appeal to this testimony, and say, in her sixth Article, "All the Books of the New Testament, as they are *commonly received*, we do receive and account them *canonical*."

On the whole, then, this is our conclusion. We lift our eyes upward to heaven, and we see there the Son of God enthroned in glory, and holding in His Divine hands both Testaments, and delivering them to the world as the Word of God.

What, then, shall we say to the sceptical caviller at Holy Scripture? What shall we reply to those who pretend to know more of causes and effects in the natural world than

[4] John xiv. 16.
[5] Matt. xvi. 28.
[6] Matt. xxviii. 20.
[7] Cf. 2 Pet. iii. 16.

the Great Creator Himself? We would remind him that he is lifting himself up against Christ, Who is God, and by Whom all things were made,[8] and Who declares that Scripture is the Word of God—"Knowing the terror of the Lord, we would persuade men;"[9] and we would warn the unbeliever that Christ is King of kings, and Lord of lords;[1] that all men will be raised by His voice from their graves, and be summoned to His judgment-seat; and that the Word which He has spoken will judge them at that Day.[2]

Let us now proceed to observe, that the strength of this general testimony of God the Son to the Inspiration of Holy Scripture, is corroborated by subsequent considerations, which accrue with cumulative force, and settle and stablish us more firmly in the belief, that the Scriptures are the Word of God.

1. First, we are confirmed in our belief of the Inspiration of the Bible by observing the evidences of a *providential design* carried on during many ages in succession, for *protecting* the Bible, and for *assuring* us that *Holy Scripture is God's Word.*

If the Bible were *not* His Word, it would be nothing else than a *forgery* put forth in His name. For, it professes to deliver a message from God, and to give revelations of His nature and attributes, and to unfold the hidden mysteries of the spiritual world.

If, therefore, the Bible is not from God, it is a counterfeit coin, bearing His impress: it is an outrage against Him, and an imposture upon mankind. Consequently it would be viewed with indignation by Him Who is a God of justice and truth.

But look back upon the past. Ever since the Bible was written, Almighty God has continued to protect it. When the first books of the Bible—namely, the books of Moses—were written, He received them under His divine guardianship in the Holy of Holies.[3] In critical times, He has ever interfered to save it. When the Old Testament was in peril

[8] John i. 1—3. [9] 2 Cor. v. 11. [1] Rev. xvii. 14.
[2] John v. 28. Rom. xiv. 10. 2 Cor. v. 10.
[3] See Deut. xxxi. 9, 24—26. Josh. xxiv. 26.

of being lost, through the corruption and idolatry of Princes, Priests, and People, He brought forth the original volume of the Law from its sacred retreat in the days of good King Josiah, who in his own name, and in that of his people, proclaimed it to be the Word of God.[4]

The subsequent *dispersion* of the *Jews* for their sins was made ministerial to the preservation and dissemination of God's Holy Word in almost all countries, where Synagogues were erected by the Jews, in which the Old Testament was publicly read every Sabbath day.

In an evil time Antiochus Epiphanes the King of Syria arose, and set up "the abomination of desolation" in the Temple of God at Jerusalem; and endeavoured to compel the Jews to worship the gods of the Heathen; and sent forth his own soldiers to destroy the copies of the Old Testament, who *rent in pieces the books of the Law which they found, and burnt them with fire; and whosoever was found* with any such Book *was put to death* by the King's command.[5]

At that crisis Almighty God interposed to rescue His own Word, and the persecuting King was suddenly cut off by death.[6]

About a century and a half passed away, and the Son of God came down from heaven. At that time the Word of God was publicly read by the Jews in the Synagogues of Palestine, and in almost every city of the civilized world. But its sense was overlaid and obscured by human traditions. The Son of God acknowledged the Old Testament in the hands of the Jews. He owned it to be God's Word. He showed His zeal for it by sternly rebuking the Pharisees for making it of *none effect by their tradition*.[7] But He never rebuked them for receiving it as God's Word, which He certainly would have done if it had not been what they professed it to be. No: on the contrary, He joined with them in the service of their Synagogues, and in reading and expounding the Old Testament as God's Word. And His

[4] 2 Kings xxii. 8—10. 2 Chron. xxxiv. 15.
[5] 1 Mac. i. 54, 55—57.
[6] 1 Mac. vi. 12, 13, 16. 2 Mac. ix. 11—18, 28.
[7] Matt. xv. 3, 6.

Apostles, and His Church after them, being taught by the Holy Ghost, sent by the Son of God, received the Old Testament as inspired by God; and commanded all men to receive it as such.

At the beginning of the fourth century after Christ, a fierce persecution arose against His Church. The Emperor of the Roman World, Diocletian, endeavoured to destroy the Bible. He ordered diligent search to be made in all parts of the Empire for copies of the New Testament,[8] and commanded them to be burnt. But God again interfered to save it. In a few years afterwards, He raised up another Sovereign of the Roman World, Constantine, the first Emperor who embraced Christianity; and by his royal command copies of the Holy Scriptures were multiplied, and Churches were built, in which those Scriptures were read, as the Inspired Word of God.

A thousand years passed away. Then was an evil time for Holy Scripture. The Bible was not dead; but it was buried. It was entombed in the sepulchre of a dead language. Not to speak of other lands, but only of our own, not a single copy of the Bible existed at that time in England in our tongue. But then arose John Wickliffe. Five hundred years ago, he translated the Bible into English.[9] In that age copies of the Bible could only be had in *manuscript;* and four and twenty years after his death it was decreed[1] by some in high place among us, that "no one should hereafter translate any text into English, and that no book of this kind should be read that was composed by John Wickliffe."

There was then a "famine of hearing God's Word[2]" in England.

But in fifty years' time, the art of Printing was invented, and William Caxton set up his press at Westminster.[3] And about the year 1526 William Tyndal made and published in London his Translation of the Bible—the *first* Translation

[8] Euseb. H. E. viii. 2.

[9] See Lewis, History of English Translations of the Bible, pp. 18—27. Lond. 1739.

[1] By Archbishop Arundel, in a Constitution at Oxford, 1408.

[2] Amos viii. 11.

[3] A.D. 1474.

that ever was *printed* in this land. The Author of this Translation, and his coadjutor John Frith, died nobly as Martyrs for the Faith; and the light which they kindled has never been put out. Two centuries and a half *after* the *first* Translation of the Bible into English by Wickliffe, and about two centuries and a half ago—that is, in the year of our Lord 1611,—our own "Authorized Version" was published. That noble Translation was made by a goodly company of pious and learned men, at the head of whom stood a Dean of Westminster[4]; and by God's blessing on their labours, and on those of others in this and other lands, especially our religious Societies, the Holy Scriptures are now diffused everywhere. Their sound is gone out into all lands, and their words into the ends of the world.[5] This is the Lord's doing, and it is marvellous in our eyes.[6]

Surely these events, extending over a range of more than three thousand years, afford practical attestation from God Himself, that the Bible is His Word. Surely they may inspire us with the cheering assurance, that, however Satan may assail it, God will protect it unto the end.

3. Another evidence of the Inspiration of Holy Scripture is seen in *the fulfilment of the Prophecies*, which are contained therein. God, and God alone, can foresee the future. He challenges false gods by saying, "Show us what shall happen, declare us things for to come."[7]

Let this test be applied to the Books of the Old Testament.

Can any *other* writings in the world be named, composed at such different times, in such different places, and by the instrumentality of such different persons, as the Books of the Old Testament; and delivering such a long series of Prophecies, as those, for instance, which concern the Messiah, and begin with the Book of Genesis, and end with that of Malachi; can any other writings be named, containing Prophecies so minute, so various, and *seemingly* so contradictory—as, for example, those which pre-announce a

[4] Dean—afterwards Bishop—Andrewes. See Lewis's History of the Translations of the Bible, p. 308.

[5] Ps. xix. 4. [6] Ps. cxviii. 23. [7] Isa. xli. 22.

Messiah, *suffering* the most shameful and agonizing death, and yet *triumphing* as a mighty Conqueror, and *reigning* as a glorious King—and all punctually fulfilled, fulfilled by the agency of that very people—the Jews—who heard those prophecies *every Sabbath day* in their Synagogues; and yet, as St. Paul says, *fulfilled them in condemning Him* of whom those Prophecies speak?

Here, then, is another proof that the Books of the Old Testament are animated by the breath of God.

4. Consider also the wonderful *symmetry of the various parts of the Bible.*

Its subject-matter reaches from the Creation to the End of time. Its Books were written by different persons in distant ages and countries. And yet how marvellously do they harmonize together! They are like Christ's *vesture, woven without seam.*[8] They are like the wings of the Cherubim, as described by Ezekiel, intertwined and interlaced together.[9] The Jewish Doctors said that the words of the Pentateuch make *one word;* and there is a spiritual truth in the saying. The Books of the Bible are all fitted together. The Law prepares the way for the Prophets, and the Prophets proclaim the Sanctity of the Law. The New Testament lies hid in the Old Testament, and the Old Testament is opened in the New. All the Books of the Bible are joined together, and form *one Book.*

No human design could have produced such a result as this. It is the work of Him who sees all things at a glance *to the end from the beginning,*[1] and with Whom *one day is as a thousand years, and a thousand years as one day.*[2]

Here is another evidence that the Bible is from God.

5. Let us also reflect *what kind of persons* they were, who were *employed* to *write* the Bible.

The Bible, particularly the New Testament, professes to unfold things *hidden from the foundation of the world.*[3] The Gospels claim to be records of the sayings of the Son of God, revealing the secret Mysteries of His heavenly King-

[8] John xix. 23.
[1] Isa. xlvi. 10.
[9] Ezek. i. 9, 11, 12.
[2] 2 Pet. iii. 8.
[3] Matt. xiii. 35.

dom. And *who* were the persons *chosen* to write these marvels? Their enemies justly said that they were *unlearned and ignorant men.*[4] True: such they were in *themselves,* Publicans and Fishermen of Galilee. Yet these *unlearned and ignorant* men have become the Teachers of the World. They are the Historians of the greatest deeds that ever were done; they are the Chroniclers of the wisest sayings that were ever spoken, and they are the utterers of the most heavenly Sermons that were ever preached. And the World has received their words,—has received them as divine. The Gospels are read everywhere. God has evangelized the learned and wise by means of the simple and foolish; and not the simple and foolish by means of the learned and wise. As S. Augustine says, "He caught the Orator by the Fisherman; and not the Fisherman by the Orator."[5]

The greatest sages of this world—the Bacons and Newtons, the Keplers and Pascals—have deemed it their highest privilege to sit down as little children at the feet of the Evangelists.

How could this be done?

Certainly not by the writers themselves. *Of themselves they could do nothing. Their sufficiency was of God.*[6] But according to His promise, Christ sent the Holy Ghost, to *lead them into all truth, and to bring all things to their remembrance, whatsoever He had said to them.*

He *chose weak instruments* for this *mighty work* of evangelizing the world, in order that by the *weakness of the instruments chosen,* and by the *greatness of the work done* through their instrumentality, it might be evident to all, that the work was not of them, but of God. The treasure of heavenly truth was committed to earthen vessels, in order that the *excellency of the power of the Gospel* might be seen *to be of God, and not of men.*[7]

[4] Acts iv. 13.

[5] Piscatorem de Oratore non lucratus est Christus, sed Oratorem de Piscatore. *S. Augustine,* de Utilitate Jejunii, ix., and Serm. xliii. and lxxxvii., and in Ps. cxlix.

[6] 2 Cor. iii. 5.

[7] 2 Cor. iv. 7.

6. Let us reflect also on the beneficent *effects produced* by *the Bible* on the world.

Here is another proof that the Scriptures are from God. The Bible speaks in God's name, and professes to be God's Word. And *if* it is not in fact what in name it professes to be, then it has a lie in every page, and it is not from God, but from the Evil One. Every plant, which My Heavenly Father hath not planted, shall be rooted up, says Christ.[8] And, A Tree is known by its fruits.[9]

What, then, have been the fruits of the Bible?

Do they not show that the tree is a good tree, that it is a tree of life, and that its leaves are for the healing of the Nations?[1]

This is the fact on which St. Paul insists, when he says that All Scripture, or rather *every Scripture*,[2] being divinely inspired, or inbreathed by God, is also[3] *profitable* for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto every good work. What is the condition of men, families, and nations without it? and what is their condition, wherever they receive and obey it?

The Bible, and the Bible alone, makes subjects loyal to their Sovereigns, because it teaches them that, in obeying their Sovereign, they are obeying God, and will be rewarded hereafter by Him.[4] The Bible, and the Bible alone, makes Sovereigns rule rightly, because it reminds them that they must render a strict account of their rule to the King of kings. The Bible makes Judges and Magistrates judge just judgment, because it tells them, that they must one day stand before the Judgment-seat of Christ. The Bible makes Masters kind to their Servants, because it declares to all Masters, that they have *a Master in heaven*.[5] The Bible makes Servants faithful to their Masters, because it assures

[8] Matt. xv. 13. [9] Matt. vii. 16; xii. 33. Luke vi. 43.

[1] Rev. xxii. 2.

[2] πᾶσα γραφή i. e. *Every portion* of the Holy Book is inspired, and forms a portion of a living organic whole.

[3] καί; this is probably the true reading of the text.

[4] Rom. xiii. 1—3. [5] Eph. vi. 2. Col. iv. 1.

all Servants that they are Christ's *freemen*, and will receive a reward for dutiful service, at the Great Day.[6] The Bible persuades busy men to forego their business, and makes tender women forget their tenderness, and visit Prisons and Hospitals, and minister at the bedsides of the sick, and watch over the dying; because they know, that what they do to *the least of Christ's brethren* on earth, they do *it unto Him*, and that He will requite them for it at the Great Day.[7] The Bible, and the Bible alone, unlocks the fetters of the slave, and makes all men *brethren in Christ*.[8] The Bible sends forth the Missionary to heathen lands, to loose the chains of the soul. The Bible, and the Bible alone, operates on the mainspring of human actions—*the heart*. The Bible makes men honest and just, kind and charitable in their *thoughts* and *speeches*, as well as in their *acts*, because it teaches them, that *all things are naked and open to the eyes of Him with Whom they have to do*,[1] and that He will bring *to light the hidden things of darkness, and make manifest the counsels of the hearts*.[2] The Bible makes Husbands and Wives faithful and loving to each other, because it teaches, that Marriage was instituted by God in Paradise, and that it represents the spiritual union and wedlock between Christ and His Church, and that whoever dishonours Marriage desecrates a great Mystery.[3] The Bible makes young men and young women live pure, chaste, and holy lives, because it teaches them that *their bodies are temples of the Holy Ghost*, and that whosoever *defiles the temple of God, him will God destroy*,[4] and that *their bodies are members of Christ*, and are to be held *in honour* as such;[5] and that their bodies will be raised again from the grave, and that they must then give an account of the *things done in the body*,[6] and that, if they have presented their bodies a *living sacrifice* to God upon earth,[7] in holiness and pureness of living, their

[6] Eph. vi. 5. Col. iii. 22. Titus ii. 9. 1 Pet. ii. 18, 22.
[7] Matt. xxv. 40.
[8] Philem. 16.
[1] Heb. iv. 13.
[2] 1 Cor. iv. 5.
[3] Eph. v. 22—32.
[4] 1 Cor. iii. 16, 17; vi. 19.
[5] 1 Cor. vi. 15. 1 Thess. iv. 4.
[6] Rom. ii. 6; xiv. 12. 2 Cor. v. 10.
[7] Rom. xii. 1.

bodies will rise from the grave, and live hereafter in heaven, in everlasting health and angelic beauty, and be made like unto Christ's glorious body, according to the mighty working whereby He is able to subdue all things unto Himself.[8]

What shall we say more? The Bible is the fountain of all true Patriotism and Loyalty in States; it is the source of all true wisdom, sound policy and equity in Senates, Council-chambers, and Courts of Justice; it is the spring of all true discipline and obedience, and of all valour and chivalry in Armies and Fleets, on the battle-field, and on the broad sea.. It is the origin of all probity and integrity in Commerce and in Trade, in Marts and in Shops, in Banking-houses and Exchanges; in the public resorts of men, and in the secret silence of the heart. It is the pure unsullied fountain of all love and peace, happiness, quietness, and joy, in families and households. Wherever it is duly obeyed, it makes the *desert* of the World *to rejoice and blossom as the rose.*[9]

These are the fruits of the Bible. Surely we may conclude from them, that the Tree which bears them has been planted by the hand of God, and is watered by the dews and showers of His Spirit, and is warmed by the sunshine of His grace, and will flourish for evermore.

7. Let us therefore acknowledge our own spiritual privileges, and our cause for thankfulness to God. The Jews of old were greatly favoured by Him, but how much more favoured are we! "What advantage hath the Jew?" asks the Apostle. "Much every way," he replies, "chiefly because unto them were committed the oracles of God." And may we not much more say, "What advantage hath the Christian? Much every way;" even more than the Jew. For we have a stronger assurance of the Divine Inspiration of the Hebrew Scriptures than the Jews themselves had. They received the Old Testament as inspired, on the testimony of their forefathers; but it is delivered to us, as inspired, by the Son of God. Here is an inexpressible comfort; here indeed is a joyful assurance, in days like these, of rebuke and blasphemy. Here we have hope and

[8] Phil. iii. 21. [9] Isa. xxxv. 1.

peace in the sorrows of life, and in the hour of death. Our belief in the Truth and Inspiration of the Bible, rests on a foundation that can never be shaken. It rests on the testimony of Christ. Therefore we may dwell safely, and defy the storms raging around us. Let the rain descend; let the floods of Unbelief come, and the winds of false Doctrine blow, and beat upon our house; it will not fall, for it is built upon a Rock.[1] It is built upon the Rock of Ages;[2] it is built upon Jesus Christ.

Let us not be staggered or perplexed by cavils against it. The Written Word of God is like the INCARNATE WORD Himself,—set for the fall, and also for the rising of many in Israel, and for a sign that shall be spoken against.[3]

Holy Scripture is set for our moral probation, which supposes trial and difficulty. It shows what we are. It displays what manner of spirit we are of.[4] It is a test and touchstone of our fitness for heaven. It proves, whether we have those *moral habits and tempers* of mind,—that distrust of ourselves, and that sense of our need of the light of the Holy Ghost, without which no man can hope to be able to see the truth. It shows whether we possess those dispositions of modesty, meekness, and docility, and readiness to weigh evidence with candour and fairness, without which no man is fit for the kingdom of God.[5]

The *difficulties* in Scripture vanish into nothing, when they are *compared* with the evidence in *its favour;* they are merely as dust in the balance, when set against the *difficulty,* or rather the *moral impossibility,* of resisting the testimony of Jesus Christ, and of the Holy Ghost, to the truth and inspiration of the Bible. They are mere molehills to that mountain.

Holy Scripture is set for our *fall,*—if we proudly set up our own reason against divine revelation, and in opposition to the testimony of Christ, and of the Holy Ghost, and if, with a *partial eye* to *difficulties* in *single texts* taken by themselves, and without due regard to the general scope of

[1] Matt. vii. 24, 25.
[2] Isa. xxvi. 4.
[3] Luke ii. 34.
[4] Luke ix. 55.
[5] Luke ix. 62.

the whole, and to the divine evidence of its Truth and Inspiration, we take occasion to cavil at its contents, and deny its divine origin and authority. And then our cavils will be our punishment, They will be the recoil of our own sin against ourselves. They will provoke God to withdraw His grace from us, and to leave us to ourselves; and then we shall be spiritually blind. For how can we hope to see light without Him Who is the Light?

But, on the other hand, thanks be to God, Scripture is set for our *rising*,—for our rising to heavenly glory,—if we use those difficulties aright, and are led thereby to acknowledge the weakness of our own faculties in their present state, and our consequent need of divine grace; and to pray to God fervently for it; and to exercise humility, and to thank God for what is *perfectly clear* in Holy Scripture; and for the witness of Christ to Scripture. "Lord to whom shall we go? Thou hast the words of eternal life." All our difficulties are dissolved in the crucible of our Faith in Him. And thus we learn to *tarry the Lord's leisure*, and to look forward with patience, faith, and hope to that blessed time, when all those difficulties will be dispersed, and the film andmist, which now cloud our spiritual vision, will be purged away; and we shall no longer see, as now, *through a glass darkly*, but shall *see face to face*, and *know even as we are known*.[c]

[c] 1 Cor. xiii. 12.

ON THE INTERPRETATION OF THE BIBLE.

PART I.

We pass from the Inspiration of Scripture to its Interpretation. The Evil One tempts men to assail the Bible; First, by denying its Inspiration; secondly, by interpreting it amiss. If he fails in the first device, he resorts to the second; and his end is answered by either of the two.

The *true* sense of Scripture *is* Scripture. But by giving to it a wrong sense, men make God's Word to become their own word, or even the Tempter's word;[1] and thus Scripture is used for our destruction,[2] instead of making us wise unto salvation.[3] We equally lose Scripture, whether we are deprived of its text, or of its meaning.[4]

The rule which some persons have laid down for interpreting Holy Scripture is one which at first seems to commend itself by its simplicity. They affirm, that, for ascertaining the sense of Holy Scripture, men may be content to rely on those aids which are afforded by their own intellectual powers and by scientific researches. Others rely no less confidently on their own illumination alone.

These rules have been applied in various ways to the interpretation of Holy Scripture by persons richly endowed with mental gifts and intellectual resources.

[1] Matt. iv. 6. [2] 2 Pet. iii. 6. [3] 2 Tim. iii. 15.

[4] As Tertullian says, Apol. c. 17, "Tantum veritati obstrepit adulter sensus, quantum et corruptor stylus;" and he shows that the ancient heretics practised both these devices, c. 37.

It will be very instructive to examine, what fruits have been produced thereby?

Let us, therefore, now pass them in review; especially as they have displayed themselves during the last three centuries among certain classes of distinguished persons in a Country celebrated for profound learning, patient study, and critical sagacity.[5]

The pious and learned Theologians of GERMANY—for of that Country we speak—who flourished in the sixteenth century, rendered great service to Christianity by defending the Truth against the errors and usurpations of the Roman Church, which claimed to be the supreme Arbitress of Faith, and the infallible Interpreter of Holy Scripture; and yet warped its sense by strange perversions,[6] and made that sense to vary with her own practice.[7]

For a time the Divines of Germany were content to regulate their interpretations of Holy Scripture by what they called their "symbolical books;[8] that is to say, by

[5] The materials of the history here traced may be seen in Baumgarten-Crusius, Dogmengeschichte, i. pp. 637—727, Jena, 1832. Hagenbach's Lehrbuch der Dogmengeschichte, 4th edition, 1857, English translation, Edinburgh, 1850, §§ 211—300. Stäudlin's History of Theological Literature. Tholuck, Glaubenswürdigkeit der evangelischen Geschichte, pp. 1—51, Hamburg, 1838. Dewar's History of German Protestantism, Oxford, 1844. Tennemann's Manual of the History of Philosophy, English translation, Oxford, 1832. Menzel, Die deutsche Literatur, Stuttgard, 1836, i. pp. 187—214. A Series of Papers on German Theology in the Irish Ecclesiastical Journal for 1848, pp. 176, 209, 226, 244, 261, 280. Dr. Hase's Hutterus Redivivus, Leipzig, 1855, §§ 14—27, and especially Dr. Kahnis, Internal History of German Protestantism, Leipzig, 2nd edit. 1860, translated by Meyer, Edinburgh, 1856; and Schwartz, Zur Geschichte der neuesten Theologie, 2nd edit. Leipzig. 1856.

In speaking of Germany and German Theology in the present Discourse, the Author has carefully abstained from introducing any statement, which may not be substantiated from the writings of learned Theologians of that country.

[6] As Pope Innocent III., interpreting "the greater light to rule the day," in Gen. i. 16, to be a symbol of the Papacy (Decret. Gregor. IX. lib. i. tit. xxxiii.); and Pope Boniface interpreting the two swords in Luke xxii. 38, to mean the temporal and spiritual power of the Papacy (Extrav. lib. i. tit. viii.).

[7] As Cardinal Cusanus allows, Opera, p. 833, ed. Basil, 1566.

[8] E. g. The Augsburg Confession ("Confessio Augustana"), A.D. 1530.

those Formularies of Faith which had been framed by their most celebrated Reformers, Martin Luther, Melanchthon, and others.

But these Formularies were too numerous and too cumbrous for the purpose; and not being grounded on the solid basis of Holy Scripture as interpreted by the universal consent, and as embodied in the common practice, of ancient Christendom,[9] and being the Confessions of newly-formed communities, were regarded by many as possessing little higher authority than the works of private individuals.

A class of persons arose, distinguished by fervent piety, practical religion, and strictness of life, who were impatient of the rigid restraints imposed by forms and confessions of Faith.

These were the Pietists,[1] as they were called, who exercised great influence for a time.[2]

In their ardour and enthusiasm, they disparaged Reason, Theological Learning, Literature, and Science, as of little service to Religion; and formed lesser churches[3] within the Church; and characterized themselves as the spiritual, the regenerate, the converted, the elect; and asserted that by their own inner illumination they were able to discern and expound the true sense of Holy Scripture.

But they could not long hold their ground.[4] The philo-

The Apology of the Confession, by Melanchthon. The Smalkaldic Articles, A.D. 1536. The Catechisms of Martin Luther, 1529. The Formula Concordiæ, 1577. And among the Calvinists or "Reformed," the Institutes of Calvin, 1536, and some of the local confessions, such as the Tetrapolitana, Helvetica, Basileensis. Cp. Hagenbach, § 222.

[9] E. g. The Lutheran and Calvinistic formularies could not be said to stand on this foundation, in regard to the doctrine of the Eucharist, and with respect to Ecclesiastical Order and Regimen. The Calvinistic scheme of Reprobation, which is at variance with all the teaching of the ancient Eastern Church, is alone sufficient to disqualify that scheme for general acceptance.

[1] Such as Spener, born 1635, died 1705; Francke, Lange, and others, from whom sprang the Moravians. See Hagenbach, § 218. Kahnis, pp. 98—110.

[2] Especially by their "Collegia Pietatis;" and by the Theological School at Halle.

[3] "Ecclesiolas in Ecclesiâ."

[4] Cp. Baumgarten-Crusius, Dogmengeschichte, i. pp. 646—657.

sophy of Descartes and Leibnitz, which was then prevalent in Europe, produced a powerful effect on the Religion of Germany,[5] especially in the Interpretation of Scripture.

That Philosophy was at first employed on the side of Religion. It set itself to show the *reasonableness* of Christianity. It then applied Human *Reason* to demonstrate the *doctrines* of the Gospel. It affirmed, that the supernatural truths of Christianity,—such as even the Mystery of the Incarnation, and of the ever-blessed Trinity, and the Atonement,—might be proved by mathematical reasoning.[6]

But thus, while it professed to be the Apologist of Christianity, it was in fact its Assailant. By claiming for the light of Nature more than was its due, it derogated from the dignity of Scripture. By asserting the supremacy of Reason it undermined the foundations of Faith.

As might have been anticipated, Rationalism, as it was named, destroyed Pietism, as Pietism had superseded Dogmatism.[7] Creeds and Confessions of Faith had been thrown aside, in the fond hope that the Bible alone would reign supreme; but the result was, that Philosophical Systems set themselves up, and were established in its place. Thus an anti-dogmatic Spiritualism prepared the way for a creedless Rationalism.

But Rationalism was not content with that victory.

Applying itself to the Interpretation of Holy Scripture, and aided by Classical Learning,[8] Philology, Criticism, and History, but of a cold and phlegmatic temperament, it pro-

[5] Particularly under the influence of Christian Wolf (born 1679, died 1754), though he himself did not carry out his own principles to their results; and he and some of his followers professed a devoted attachment to the Lutheran formularies and Ritual. Cp. Kahnis, pp, 112—115.

[6] Cp. the authorities quoted in the Notes to the late H. J. Rose's Discourses at Cambridge, 1825, p. 121; and Kahnis, pp. 115. 324.

[7] "The zeal for Confessions of Faith had been extinguished in the second half of the 17th century." Kahnis, p. 113.

[8] In classical learning by Ernesti, in sacred criticism by Michaelis and Wetstein, in Church-history by Mosheim. They assisted in giving the first impulses to the movement which afterwards gained a power and extent little foreseen by them, who had many points of contact with the Pietists, and also with the Dogmatists.

claimed itself sent into the world to shed new light on the Bible. It scrutinized the sacred records of the Miracles related in Holy Writ. It would tolerate nothing supernatural.[9] It wearied itself, with subtle ingenuity, to explain away all that is marvellous in those records, and to reduce the Miracles of Scripture to the low level of physical phenomena.[1]

Indeed, it did not hesitate to assert, that Miracles are impossible; and that the divine Omnipotence is never seen in the interruption of the course of Nature, but is exerted only in the steady conservation of its Laws.[2]

It treated the Prophecies of Holy Scripture in a like sceptical spirit. It would not allow them to have more than one meaning. They must be taken only in a literal sense. And, if it was urged, that Jesus Christ Himself and His Apostles in the New Testament, had applied those Prophecies to the Messiah, it was said by these new philosophic Interpreters of Scripture, that the words of our Lord and His Apostles must be interpreted on a principle of *Accommodation*.[3] That is to say, it must henceforth be

[9] In this aspect, '*Rationalism*' is often termed '*Naturalism*' by German theological writers.

[1] As may be seen in the expository writings of Dr. Paulus (1762—1851), Gabler, Wegscheider, Eck, Henke, Hartmann, Riems, Bretschneider, Eckermann, Hezel, Kuinoel, Röhr, and many others, whose names have been already forgotten. Cp. Tholuck, Glaubenwürdigkeit, p. 11. Kahnis, pp. 171—186. Hagenbach, § 289.

The results of Rationalism displayed themselves fully in the *Wolfenbüttel Fragments*, as they were called, which were written by Reimar, Professor at Hamburg (who died 1768), and published by Lessing 1774-8, and which "defended the right of Theism, attacked the Church's doctrine of Inspiration, and subjected the Biblical History to a bold criticism." Kahnis, p. 145. They were portions of a larger work entitled "Apology for the Rational Worshippers of God," which has now been printed in extenso, in 1850. The original MS. is in the Hamburg City Library. Its tendency is to "resolve Scripture and the doctrine of the Church into theistic Rationalism." Kahnis, p. 146.

[2] Cp. Dr. W. H. Mill's remarks in his Essay on Pantheistic Principles, Cambridge, 1840, pp. 131—140.

[3] The theory of *Accommodation* was adopted by Semler (A.D. 1767; cp. Kahnis, pp. 123. 182), Vogel, Eckermann, Van Hemert, Kirsten, and many others. Cp. Rosenmüller, Histor. Interpretationis, i. p. 26. Hagenbach, § 289.

assumed, that, in their intercourse with the Jews, they had adapted their own language to their prejudices and opinions as if Christ, on the contrary, had not sternly denounced the sins of the Jewish People, Priests, and Rulers; and as if He had not, therefore, suffered death at their hands. The plain language of our Lord and His Apostles was not to be supposed to convey their true meaning, nor to have a perpetual and universal sense, but only a temporary and local significance, adjusted with dexterous pliancy to the temper and circumstances of the age, in which that language was uttered. In fact, these Expositors of Scripture did not hesitate to insinuate, that Jesus Christ, Who is the Truth,[4] and His Apostles, the heavenly commissioned Preachers and Martyrs of the Truth, were guilty of duplicity and cowardice.

This principle of *Accommodation* was applied not only to explain away the Evangelical interpretations of the Prophecies[5] quoted in the New Testament, but also to dissolve into allegorical Fables all that was said in the Gospels concerning the operation of the Holy Spirit, and the personality of the Evil Spirit, and the History of the Temptation, and the narratives of demoniacal possessions,[6] and the appearances of Angels, and even the awful realities of a Judgment to come.

If, again, it was urged, that such notions as these were opposed to the teaching of ancient Christian Writers, and to the plain sense of Scripture as commonly understood; it was alleged by these Expositors that the testimony[7] of Ancient Authors could not be relied on; that many of the

[4] John xiv. 6.

[5] As was done by Eckermann, Ammon, Wegscheider, Eichhorn, and others.

[6] This was reproduced in "Essays and Reviews," p. 37: "There are parts of Scripture more usefully interpreted ideologically than in any other, as for instance the history of the Temptation of Jesus by Satan, and accounts of demoniacal possessions."

[7] Especially by Semler (born 1725, died 1791). who went so far as to hazard the assertion that the writings ascribed to Justin Martyr, S. Irenæus, and Tertullian are forgeries. Cp. Kahnis, p. 123: "Semler did all that he could to take off the halo which rested on the first centuries." See also Bp. Kaye on Tertullian, p. 66.

works ascribed to them were forgeries; and that the sense which is assigned to the Scriptures by the majority of Christians, is due to the influence of Creeds and Confessions of Faith, by which their minds have been warped and biassed, and from which they ought to be set free.[8]

A modification was introduced into Rationalism by the Philosophy of one of the most celebrated Metaphysicians at the close of the last century. It was the fundamental principle of that Philosophy,—the Philosophy of Kant,[9]—that Human Reason is not sufficient to discover what was divine. It even professed a desire to make common cause with Christianity. But the founder of that system claimed for what he called "*pure Reason*," the power of producing in the mind a *moral* conviction of the existence of God, of Human Liberty, and of Immortality. Unhappily, however, he did not proceed to infer the need of Revelation from the weakness of Reason; but he subordinated Revelation to Reason by representing Revelation merely as the medium by which the truths cognizable by Reason are communicated to the mind. He would not build moral duty and virtue on the basis of Christian Faith, but he set up an Ethical System independent of the Gospel, and paramount to it. Religion was to be moved from the foundation of external and internal evidence, and to be placed on the substruction of the internal consciousness of Mankind. The essential truths of the Gospel were to be dissolved into ideas. The Mysteries of the Christian Faith were to pass off by a sort of philosophical metempsychosis into ethical propositions. Man was to be able to purify and perfect himself, by his

[8] As was also alleged by Semler in his "Institutio ad doctrinam Christianam liberaliter discendam," Halis, 1774: and his allegation has been recently revived in "Essays and Reviews," pp. 343. 353. 355. Semler lived to see the consequences of his own principles, and exposed himself to the charge of inconsistency by his protests against those who, like the unhappy sceptic and profligate, Bahrdt, carried his principles to their logical results. Semler protested against him; and yet "it was Semler's critical writings that had brought him to the knowledge that Scripture was purely a human book." See Kahnis, pp. 135—145.

[9] Born 1724, died 1804. Cp. Baumgarten-Crusius, i. p. 704. Hagenbach, §§ 278. 288. 298. Kahnis, pp. 165-7.

own will, without the graces of the Holy Ghost; and to save himself by his own works, without the Death of Christ. The historical facts and supernatural doctrines of Christianity were to be only figurative shadows, mere hieroglyphical symbols of universal religious truth residing in the reason of man.[1]

Thus, though the Author of this system modified the form of Rationalism, he gave a new impulse to it. He set up practical Reason, or Moral Sense, or Consciousness, as the standard, to which everything was to be referred, and by which everything was to be judged. Scriptures, Sacraments, Prophecies, Miracles, Creeds, and Confessions of Faith must all be tried by this Rule.[2]

Man, in the exercise of his Reason, whose postulates were to be Law, was to be supreme Arbiter over all. A pure Religion of Reason,—or rather a moral Deism,[3]—was to absorb all into itself.

But Rationalism in both its phases was tried, and found wanting. Rationalism was pronounced by Infidels themselves to be more irrational than any of the supernatural phenomena of Christianity which it attempted to solve.[4] They declared, with truth, that the wonders of Revelation were far less wonderful than the portentous processes and monstrous assumptions, by which they were explained away by Rationalism. How credulous is Incredulity! And

[1] Compare the remarks on the Philosophy of Kant in the late Rev. Archer Butler's Letters on the Development of Christian Doctrine, p. 87.

[2] The famous Ninety-five Theses, published at the Tercentenary of the Reformation, 1817, by Claus Harms, Archdeacon in Kiel, were a manifesto from Lutheranism, of the effects produced by Rationalism on what had been the doctrine of Luther. See Kahnis, pp. 220, 221, where some of these Theses are cited.

[3] And from this "species of deism" (says Dr. Stäudlin, History of Theology, p, 13) "various others arose, which agreed in nothing but in rejecting Miracles as any essential part of Religion."

[4] "Under the pretext," (said even the sceptical Lessing,) "of making us rational Christians, it makes us irrational philosophers." "In this Christianity of Reason he saw neither Reason nor Christianity." Kahnis, p. 151. Lessing himself, it seems probable, verged at length to Pantheism. Ibid. pp. 156. 162.

reasonable and religious men proved that Rationalism is contradicted by the World's History, and by the nature and needs of mankind, unable to subsist long on its husks;[5] and is at war with the testimony of Scripture interpreted in its plain grammatical sense,[6] and is refuted by the universal consent of the Ancient Church. Others, indeed, endeavoured to give it a new phase, while they, in fact, preserved its principle. They attempted[7] to bridge over the gulf which separated the Rational and Supernatural; but in vain. Rationalism, in its turn, was to be supplanted by another form of philosophical speculation, which claimed also a right to give a new direction to the interpretation of Holy Scripture.

This new Philosophy[8] was a reaction from Rationalism. Rationalism had admitted the historic element of the Gospel, but it had rejected the supernatural. This new System admitted the marvellous, but rejected the historical.

[5] Cp. Schwartz on the causes of what he calls the uprooting of Rationalism—"die Ausrottung des Rationalismus," pp. 66—95.

[6] Cp. Tholuck, Glaubenwürdigkeit, pp. 12, 13.

[7] Especially Schleiermacher and De Wette, in their eclectic systems. The former, while he maintained the historical reality of Christ's person, and the truth of much that is recorded of His actions in the Gospels, seemed to be satisfied with resolving the doctrines of Christianity into reflections of the consciousness, and expressions of the feelings, of the Christian community. The latter accepted these doctrines as exercising a beneficial influence on human practice. But both of them indulged in arbitrary speculations as to the genuineness and authenticity of the documents on which those doctrines rest, and treated the books of the Old and New Testament in a sceptical spirit of reckless criticism. Cp. Schwartz, Zur Geschichte der neuesten Theologie, pp. 56—63.

[8] That of Schelling and of Hegel; the former asserting the identity of God and Nature; the latter regarding God as the Absolute Idea ever developing itself in the world, and manifesting itself to the human mind; so that the History of the World and of its successive Religious Systems is only a series of visible exhibitions and revelations of the Absolute Idea unfolding itself to the view. "The absolute Religion, to which all others are preparatory, is Christianity. In the God-man, *that* was manifested which is the substance of all Religion, viz. the Unity of Man with God. . . . . Man's knowledge of God is God's knowledge of Himself; God evolves Himself in the Mind of Man." See Kahnis, p. 200. Hegel used the word *liberty* in the sense that "the actions of God appear as ours." Hagenbach, § 298.

Rationalism had spared the Person of Christ, but had taken away the attributes; this new Philosophy left the attributes, but denied the existence of the Person. This Philosophy was a revival of that which identified the Creature with the Creator. It was, in fact, Pantheism, in a more spiritual form. According to this theory, God is Nature, and Nature is God. God is the Universe, and the Universe is God. According to it, God is not a Person, distinct from other Persons, but He is *the Personality of all things*. It is not man that thinks; but God thinks in man. In a word, God is humanized, that man may be divinized; God is in man, in order that man may be God.[9]

By this false Philosophy, which absorbs the Godhead into the Universe, the events recorded in the Gospel were despoiled of their historical truth, and the Person of Christ Himself was dissolved into a visionary Phantom.

The facts of the Evangelical History were reduced into ideal fictions, engendered by the cravings of Humanity, and by the inspirations of its Imagination; and according to this theory they had clustered around that visionary Phantom, like legendary Fables grouped about the fabulous form of some heroic personage—such as Hercules or Theseus—in ancient heathen Mythology.[1]

Mankind, as such, was the Messiah of this so-called Christian Pantheism. Humanity was the God made Man. Humanity was the sinless One. Humanity it was which worked Miracles: Humanity it was which died and rose again in Christ, and ascended into heaven; and through faith in this impersonal Christ, and in this deified Humanity, man attains justification, and enjoys everlasting glory.

Under the influence of this theory the wonderful works performed on Earth by the Incarnate Son of God were dissolved into dream-like pictures of inner spiritual works done in the soul of man.

[9] Cp. Schwartz, Zur Geschichte der neuesten Theologie, Leipzig, 1856, p. 26.

[1] This Philosophy developed itself in the domain of Biblical Exegesis, in "Das Leben Jesu (the Life of Jesus) kritisch bearbeitet," by D. F. Strauss, Tübingen, 1835, 6, 7.

Such was the process of Interpretation applied by this philosophy to the New Testament.[2] It followed as a necessary consequence from this Philosophy, that God Himself was to be banished from His own world, and Man to be set up in His place.[3]

We have now reviewed some of the various forms, in which the principle of private Interpretation has manifested itself during the last three centuries.[4]

What have been their effects on Christian Doctrine?

When the History of the Miracles of Scripture was degraded to a record of ordinary physical phenomena, or to legendary fables of romance; when the Prophecies of Holy Scripture were severed from the Person of Christ; when that Blessed Person was divested of its historical reality; and when, with self-idolizing pride and impious presumption, Man substituted himself in the place of his Saviour, and became his own Emmanuel; when the solemn words of Christ were treated as ephemeral effusions adapted to the fickle fashions of the times in which they were spoken, and not as the words of One Who spake as never man spake,[5] and Who said that Heaven and Earth shall pass away, but My Words shall not pass away,[6] then there was no longer any place for the Articles of the Christian Faith; then there was no foundation left for the Doctrine of Original Sin, and for the Atonement made on the Cross by Christ, Very God

[2] Compare the remarks upon it in Dr. W. H. Mill's Observations on Pantheistic Principles, p. 49, and Dr. Kahnis, pp. 249, 250.

[3] The *Pantheism* of Hegel and Strauss produced the *Anthropologism* of Feuerbach, which is in fact *Atheism*. Cp. Schwartz, Zur Geschichte der neuesten Theologie, 1856, pp. 26, 27, and Hagenbach, § 298 (last German edn.); and it stands in intimate connexion with the theory of *Correlation* propounded by Rothe, viz. that there is no such a being as God without the world: and that the World is a development of the Creature out of itself. Cp. Schwartz, pp. 291, 292.

[4] The destructive Criticism of the Tübingen School, of Bruno Bauer, Feuerbach, and others, who have followed and gone beyond Strauss himself (Kahnis, p. 250), belongs rather to the History of Christian Evidence than of Biblical Interpretation.

[5] John vii. 46. [6] Mark xiii. 31. Luke xxi. 33.

and Very Man; then there was no more room for the great Mystery of Godliness,[7] the Mystery of the Incarnation, which is the root of Christian Faith, of Christian Hope, and of Christian Love.

We might indeed be perplexed by these strange theories, if they were new, or if they were consistent with each other.

First, they are not new.

Many of the theories, which have been recently imported among us from abroad, are only reproductions of errors which grew on our own soil more than a century ago, and thence were spread on the Continent,[8] whence they have been now brought back, to reappear among ourselves.

The Rationalism and Mysticism of Germany are not exotics, but flourished in rank luxuriance many years ago on British ground. In the theories of Rationalism we may recognize the speculations of a Tindal.[9] In the ideological notions of those who would allegorize the Miracles of Holy Scripture, we may see the reveries of the Familists, and of Woolston[1] and his votaries. They who deny the applicability of the Prophecies of the Old Testament to the actions and sufferings of Christ, are only repeating the exploded allegations of a Collins[2] and others. The profane pretence that our Blessed Lord and His Apostles in their intercourse with the Jews did not say what they really meant, but *accommodated* themselves to the prejudices of their hearers, is the wretched figment of a Morgan.[3] In the presumptuous arrogance of Pantheism, which confounds

[7] 1 Tim. iii. 16.

[8] As is observed by German writers; see Hagenbach, § 274. who says that "the works of English Deists were translated into German, and welcomed with eagerness by many." And Dr. Kahnis (p. 41) says "English Deism met with a very favourable reception in Germany among the educated middle classes."

[9] Author of "Christianity as old as the Creation," Lond. 1730. See Dr. Leland's view of English Deistical writers, Lond. 1798, vol. i. pp. 126—132

[1] See Dr. Leland, p. 113, and Rosenmüller, Hist. Interpr. i. p. 248. Cp. Bp. Marsh's Lectures on the Interpretation of the Bible, p. 363.

[2] Dr. Leland, pp. 102. 109.

[3] Dr. Leland, pp. 151, 152.

the Creator with the Creature, and identifies man with God, we may see the spirit of a Toland,[4] who revived the dogmas of Spinoza.[5]

Here is reason for self-abasement and repentance; but here is also ground for hope.

A reason there is for self-abasement and repentance; for

[4] In his Pantheistieon, Lond. 1720. Cp. Baumgarten-Crusius, p. 677.

[5] Dr. W. H. Mill has observed (p. 54), that "as the old and now generally forgotten writers of England furnished weapons to the earlier German *Rationalists*, so now at the close of his philosophic transcendentalism of Infidelity, *Strauss* defends himself by translating a book from the English," 1840.

The following paragraphs are from a work entitled, "Ratioualism and Deistic Infidelity," three letters from the Rev. Dr. M'Caul. London, 1861, p. 5:—

"Having thus on German authority aseertained that Rationalism, Naturalism, and Deism are synonyms, let us now follow the German divines as they trace historically the connexion between its modern German phases and the old English original. That this connexion does exist they entertain no manner of doubt. 'It has sometimes been asked,' says Stäudlin (Hist. of Rationalism, p. 446,) 'who were the forerunners of the new, especially of the German, Rationalists. . . . ? The true forerunners of our Rationalists are such English Deists as Toland, Tindal, and Morgan.' In like manner Hagenbach (Church Hist. of 18th and 19th Cent. Part i. p. 198), after speaking of the influence and effects of the Wolfian philosophy, goes on to say, 'But notwithstanding, the Wolfian philosophy was innocent when compared with that which, under the name of Deism or Naturalism, eame over from England and France, and propagated itself in Germany.' This testimony is confirmed by Professor Tholuck, so well known and highly esteemed in this country. He devotes a whole section of his 'Historical Sketch of Religious Revolution in Germany since 1750,' to 'the Influence of the English Deists' (Vermischte Schriften, Part ii. pp. 23. 89). He begins thus: 'Incomparably more important than could have been expected beforehand, and than is generally received, has been both directly and indirectly the influence of English Deism upon Germany. We find amongst the English what is not found in France, in Holland, or Italy. Already in the first half of the eighteenth century they were possessed of a tolerably complete system of Rationalism. It would be well worth the trouble to bring together the views of the English Deists, in the departments of criticism, exegesis, dogmatics, morality, and Church History. It would thus be seen how few of the Rationalist views belong to modern times: it would be clear how little foundation there is for Dr. Bretschneider's assertion that Rationalism has been brought forth by the prodigious progress of Science in the nineteenth century."

we ourselves sowed the seed, of which we are reaping the harvest. The errors now propagated among us in England are of English growth.[6] Let us therefore acknowledge God's justice, and pray for His forgiveness. "Remember not, Lord, our iniquities, nor the iniquities of our forefathers, neither take Thou vengeance of our sins."

Here also is ground for hope. If the theories had taken root, which were propagated in this country more than a hundred years ago, and have now been revived among us. there would be reason for alarm. But this was not the case, Those speculations at their first appearance startled and shocked the religious mind of England. But soon they were examined and refuted. They passed away and were forgotten. To quote the words of Burke,[7] "We, too, in England have had writers who made some noise in their day; but they now repose in oblivion. Who, born in the last forty years, has read one word of Collins, Toland, and Tindal, and Morgan, who called themselves Freethinkers?"

Indeed we might ascend higher. It might be shown that similar theories were put forth and refuted even in primitive times. The error of those who would apply mathematical demonstration to prove mysteries of Faith, and who will not accept anything which cannot be discovered by Reason, is not of recent origin.[8] The visionary dreams of the Idealists, who would dissolve the historic personality of Christ into a mere spectral illusion, are as old as the first century.[9] The historic realities and doctrinal truths of Holy Scripture were allegorized into visionary ideas by the Gnostics of subapostolic times.[1] The theory of

[6] Sceptical writers were even fostered and encouraged in England in the 16th and 18th centuries, by some in high place and power among us. See Bp. Warburton's interesting observations in his Dedication to Lord Mansfield of the fourth, fifth, and sixth books of his Divine Legation, Feb. 2, 1765. Works, vol. iv. pp. 2—6.

[7] Burke, Reflections on the French Revolution. Works, vol. v. p. 171.

[8] See the Ancient Author in Euseb. v. 28.

[9] See S. Ignatius ad Smyrn. c. 2, 3, ad Trall. c. 10, 11. S. Polycarp ad Phil, c. 7, and S. Irenæus, i. c. 20.

[1] Cp. S. Irenæus, i. 15—17, ed. Grabe, iii. 12, iv, 57, and Tertullian c. Valentin. c. 33.

Accommodation was applied to the interpretation of the words of Christ and His Apostles by false Teachers in the third century:[2] and the notion of some, that the Evangelists are at variance with each other in their records of Christ's history, has been frequently examined and refuted by writers of early times.[3]

Here, then, is comfort to ourselves. The errors by which we are assailed are not new; they were refuted in former ages; and the Truth having been attacked, and having stood the test, was made more manifest thereby.

Here is the trial of our faith. If we are chaff, lying loosely on the threshing-floor of the Church,[4] we shall be swept away by winds of controversy; but if we are good grain, we shall stand the winnowing; and the gusts of false doctrine, which blow away the chaff from the floor, will show more clearly the soundness of the wheat, which will remain unmoved; and be gathered into the garner of the Lord.[5] There must be heresies among you, that they which are approved may be made manifest.[6]

Again, if these doctrines were consistent with each other, or had borne any good fruit, in that country especially where they have been put forth with great learning and ability, then we might have reason to think that they were entitled to respect, and ought to be accepted by us.

But this is not the case. They have been put on their trial, with every advantage derivable from skilful advocacy. And what is the result? They have been condemned. Indeed, as we have seen, these theories contradict each other, and have destroyed one another.[7] The rigid

[2] See S. Irenæus, iii. 5, and Dr. Lee on Inspiration, p. 337.

[3] Especially by S. Augustine, De Consensu Evangelistarum Libri Quatuor, vol. iii. pp. 1243—1485.

[4] Matt. iii. 12.

[5] Cp. Tertullian, Præscr. Hæret. c. 3.

[6] 1 Cor. xi. 19.

[7] As is shown by Strauss himself, ii. pp. 742—6. 754—8.

The following is the lament of a devout mind on the nothingness of the results of successive Philosophical Systems applied to Theology in Germany:—

"What benefit have we in reality derived from the Reformation or

dogmatism of Lutheranism, and Calvinism, gave way to the enthusiastic fervour of Pietism; Pietism fell beneath the attacks of Rationalism; Rationalism was driven from the field by Pantheism, and, to borrow the language of a celebrated Church Historian of Germany, Dr. Augustus Neander,[8] Pantheism "is only another name for Atheism."

Luther? Does anything remain to us of the results of his vigorous exertions beyond an empty form and a poor caricature? Where is the living faith which he set up in the place of an outward righteousness of works? And where is the spirituality of worship which, according to the mind and will of Christ, he demanded? One might almost imagine that our Church got rid of the forms in order at the same time to divest herself of the spirit. In place of the spirit were given at first creeds and confessions of faith which were originally exacted from necessity, but afterwards were converted into strong tables of law. With them and their artificial exposition came over our Church a complete Pharisaism, which threatened to stifle the free breath of life. Then came Pietism, partly in various sects, which was a burden to the Church, and neither yielded her any assistance nor obtained success for itself. After this commenced the period of Rationalism, and many raised their heads, as though their redemption had drawn nigh. For a time men dreamed of a happy simple religion, in which they were to behold God with unveiled countenance, and no longer in types and images. . . . But the new building not only failed to afford the expected advantage of a better spiritual dwelling for man, but soon began itself to totter, and fell to the ground. The great mass took only the negative side of Rationalism, the right of declaring themselves free from every belief which rests upon authority, without being willing to undertake also the (certainly unnatural) duty of making a religion for themselves. The new idols stood again, like the old, as empty shadows on the wall: and the people as before went after their material gods. Religiousness perceptibly vanished; the Churches became empty, the Prayers and Hymns became insipid, the Sermons trivial; the vigorous doctrine of the Reformers gave place to a string of timid probabilities. . . . Verily religion was given us by God, and there came at one time believing want of reason, at another unbelieving reason, and they have touched and retouched the painting until its true form has altogether disappeared, and it must be created anew by the Spirit of God." Bernet, J. J., Das neue Heil, St. Gallen, 1829, quoted by Dewar, p. 205.

[8] Neander's Antignostikus, Preface to the Second Edition, vol. ii. p. 196. "In place of that so-called vulgar *Rationalism*, in which there was still an honourable remnant of a recognition of the supermundane and divine—some sense of the religious and the moral—from a consequential carrying out of the same principles, there has proceeded what would designate itself as more sublime, but which is, in fact, a far more vulgar thing—*the Gospel of the Apotheosis of Humanity*, which is only *another name for Atheism*; and of which, after several decenniums have

Such have been the fruits of the long labours of three centuries. They who have wearied themselves in such profitless speculations may well say, We have toiled all the night, and have taken nothing. Would that they would now add, Lord, at Thy word we will let down the net.[9]

In looking back from our own age to the Apostolic times, we recognize a remarkable resemblance between the Ancient Heresies and these Philosophical and Theological systems, which have now been examined. All the ancient Heresies contained a certain element of truth: but they all excluded some other truth, which was necessary to complete that element of truth which they contained: and so they gave rise to the error opposite to that truth. Sabellianism rightly asserted the doctrine of the Divine Unity, but it excluded the doctrine of the Plurality of Persons; and so gave occasion to Arianism and Tritheism, which asserted the Plurality of Persons, but excluded the Unity of Substance.

The Nestorians argued, that because there are two Natures in Christ, there are also two Persons; and so gave rise to the opposite error of the Eutychians, who asserted that there is but one Nature, because there is only one Person.

The Christian Church preserves and harmonizes the opposite—but not contrary—elements of Truth which are contained in these Heresies. She joins the Unity of Substance with a Trinity of Persons in the Godhead: She joins the Unity of Person with the two Natures in Christ.

In like manner, these theological systems of Biblical Interpretation contained a certain element of truth, but every one of them excluded some other truth, and so the truth itself which they contained became an occasion of error. The Lutheran and Calvinistic Dogmatists rightly

been spent in constructing its theory, the mischievous effects might easily be foreseen; and at last, entering more into actual life, it has, to the shame and injury of our Nation, been continually making fresh manifestations of its destructive and pernicious effects, which threaten to annihilate all the higher goods of humanity." Cp. Schwartz, pp. 27—29.

[9] Luke v. 5.

asserted the need of Creeds and Confessions of Faith, but the basis on which they rested them was too narrow and exclusive, and they relied too much on outward forms, to the neglect of the inner life which should animate those forms, and thus gave occasion to the rise of the Pietists, who rightly asserted the need of spiritual vitality, but would have the inner life without the outward forms which should regulate it; and by their ill-ordered zeal and private interpretations of Holy Scripture, they gave occasion to Rationalism, which was a natural reaction against Fanaticism, Rationalism rightly asserted the use of Reason, but it disparaged those spiritual graces which are requisite for its guidance, illumination, and control, in matters of Religion: and so by natural transition it gave rise to an opposite error.

The Pantheist rightly affirms that we are made partakers of the divine nature[1] by the Incarnation of Christ, and that in God we live, and move, and have our being,[2] but he excludes the correlative truth, that the Lord He is God, it is He that hath made us and not we ourselves; we are His people and the sheep of His pasture.[3] Thus he gives occasion to Atheism. If everything were God, there would be no God.

The Church of Christ combines the various elements of truth that are contained in these discordant systems. She confutes all error by teaching all truth.[4]

In this historical review, we have seen the disastrous results of erroneous principles of Interpretation applied to the Holy Scriptures. Let us next proceed to examine, what are the right means to be used for ascertaining the sense of the Bible. And let us pray for grace and illumination from God, from Whom alone are the preparations of the heart, and Who creates the fruit of the lips, and Who promised to be with the mouth of His servant Moses, and touched the lips of Isaiah with sacred fire, and sanctified Jeremiah and John the Baptist from their mothers' womb; and gave

[1] 2 Pet. i. 4. [2] Acts xvii. 28. [3] Ps. c. 2.

[4] Compare Hooker, V. lii. 4. and Pascal, Pensées, Second Partie, Art. xvii. sect. xiii.

visions by an Angel to Daniel the man greatly beloved, and to the beloved disciple, St. John; and poured down tongues of fire on the heads of His holy Apostles, and enabled St. Stephen to see heaven opened, and Jesus standing at the right hand of God, and has promised wisdom (by St. James) to those who ask it from Him. Let us pray humbly that He, would give us an eye to see and a heart to understand, and grace to perform His Word, through Jesus Christ our Lord.

PART II.

What are the proper means for interpreting the Bible aright?

First, let it not be imagined, that in anything that has been said, there has been any intention to disparage Human Conscience or Human Reason. Conscience is given us by God; it is His Voice within us. But Conscience cannot afford any guidance as to those *supernatural truths* and *heavenly doctrines* which the Bible reveals. Conscience is, indeed, a *Guide of Practice*, but it is *not* a *Rule of Faith*. In our conduct we are bound to obey our Consciences.[1] But, unless we take care, they may lead us astray.[2] It is a right Conscience alone which is a safe Guide; and in order that it may be a safe Guide, and lead us aright, it must itself be informed and regulated by God's Holy Will and Word.[3] Let not therefore, Conscience presume to judge the Bible; it will itself be judged by the Bible.[4]

Again, let it not be supposed that we would derogate from the claims of Human Reason. No; Reason is God's gift.[5] Like every good gift, it comes from the Father of

[1] James iv. 17. Rom. xiv. 23.

[2] Prov. xiv. 12: xvi. 2. John xvi. 2. Acts xxvi. 9. Cp. 1 Tim. i. 13.

[3] See Bp. Sanderson's Lectures on Conscience. Lect. i. and Lect. iv.

[4] It is therefore a strange statement in Essays and Reviews, p. 45, that "Conscience is the Supreme Interpreter of the Bible."

[5] "Res Dei, Ratio." Tertullian de Pœnit. § 1.

Lights,[6] and it comes to us through the Only-begotten Son of God, in Whom are stored up all the treasures of Wisdom and knowledge,[7] and Who is the true Light which lighteth every man that cometh into the world.[8] Christ is the Eternal Logos, the Everlasting Reason, the Very Wisdom of God,[9] revealing Himself to Man in all intellectual gifts. And we should be depreciating the attributes, and limiting the operations of Christ, if we did not magnify Reason, rightly so called.

Our Blessed Lord Himself, in His earthly ministry, made use of Reason in matters of Religion, and commanded us to use it. In conversing with the Sadducees, He rebuked them for not knowing the Scriptures, because they did not use their reason in order to deduce the Doctrine of the Resurrection from the Name by which God had revealed Himself to Moses, "the God of Abraham, Isaac, and Jacob."[1] Christ also condemned the Pharisees, because they did not use their reason in order to infer the unlawfulness of Divorce from the fact recorded in the Book of Genesis that at the beginning God made one woman for one man; and from the declaration of Scripture, that they shall be one flesh.[2] In like manner He said, Yea, and why even of yourselves judge ye not what is right?[3] And His Apostles also exhort us to use our Reason in matters of Religion. Prove all things, hold fast that which is good.[4] I speak as to wise men, judge ye what I say.[5] Beloved, believe not every spirit, but try the spirits whether they are of God.[6] Be ready always to give an answer to every man that asketh you a reason of the hope that is in you.[7]

If we do not use our reason in religion, we shall be condemned at the great Day of reckoning, as unprofitable servants, who went and digged in the earth, and hid their

[6] James i. 17.
[7] Col. ii. 3.
[8] John i. 9.
[9] 1 Cor. i. 24
[1] Matt. xxii. 29. Mark xii. 24—26.
[2] Matt. xix. 4—6. Cp. Gen. ii. 21—24.
[3] Luke xii. 57.
[4] 1 Thess. v. 21
[5] 1 Cor. x. 15.
[6] 1 John iv. 1.
[7] 1 Pet. iii. 15.

Lord's money.[8] Our Reason is, in truth, God's money; it is His Coin, stamped with His image; and to be improved in His service, especially in the study of His Word. And whatever can be shown by sound Reason to be contained in that Word, is an integral part of the Bible, and if we reject anything that can be proved to be the true sense of the Bible, we do in fact mutilate the Bible, and expose ourselves to the condemnation pronounced against those who take away from the Word of God.[9]

In opposition, therefore, to the visionary dreams of fanatical enthusiasts, who decry the use of Reason in Religion, let it be laid down as a primary principle, that Reason, as well as the Bible, is a precious gift of God; and that Reason is to be employed in the Interpretation of Holy Writ.

But here we must proceed to observe, that Reason is to be used reasonably. It must not be applied to purposes for which it was not intended by the Divine Giver Himself. God has given us Reason. He also gives us Faith. Each of these gifts has its proper office in Religion, and must be employed in its proper place,—and in that only.

We have already noticed the unhappy effects of the neglect of this principle. The Pietists of Germany magnified Faith, but disparaged the use of Reason in Religion. The Rationalists, who followed and superseded them, employed Reason to the subversion of Faith.[1]

Here is a warning for ourselves. Let us be on our guard against both these errors; lest we fall into Superstition on the one side, or run into Scepticism on the other. Let not an enthusiastic Fanaticism, in the name of Faith, supersede Reason; and let not a false Philosophy, in the name of Reason, supplant Faith.

Nothing can be accepted by reasonable men, which does not rest on the foundation of Reason. Let us, therefore, esteem Reason highly; and because we prize it greatly, let us take care to use it rightly; lest perchance, by the abuse

[8] Matt. xxv. 18. 26.

[9] Deut. iv. 2; vii. 32. Rev. xxii. 19.

[1] See above, pp. 8—10.

of Reason, we forfeit the inestimable blessings which may be derived from its right use.

Let us apply these principles.

First, our Reason is to be used in proving that Holy Scripture is the Word of God. Reason also shows, that, in a Revelation from such a Being as God to such a creature as man, it is very reasonable to expect that there will be mysterious Doctrines and supernatural Truths (such, for example, as the doctrine of the Trinity in Unity, and the Mystery of the Incarnation), which cannot be fully comprehended by human Reason. Mysteries are above our Reason, but it is very reasonable to believe them, because we have all the proofs necessary to convince reasonable men that Almighty God has revealed them in Scripture as truths necessary to be believed for our salvation, which, as reasonable men, we all greatly desire. We find also that it is affirmed in Holy Scripture, that there is such a grace as Faith; and that great rewards are assured in Scripture to Faith; and that in this world we are in a state of trial; and that our Faith, as well as our Obedience, is a subject of trial; and that it is the special province, privilege, and prerogative of Faith, to embrace and hold fast those supernatural Doctrines, which are revealed in Scripture, or can be deduced by logical inference from it, but which could never have been discovered by Reason, nor can be comprehended by it.

Thus Reason leads us to the door of the Sanctuary. But let it not cross the threshold; let it not attempt to draw aside the veil of the Holy of Holies; let it not intrude within the sacred precincts; let it stop there, and deliver us up to the guidance of Faith. Faith will take us by the hand, and enable us to see the Mysteries of the Most Holy Place, and will speak to us of that blessed time, when we who now walk by its light, shall pass into the true Holy of Holies in heavenly places, and shall see face to face, and know even as we are known.[2]

Reason will also be careful to enlist in its services all requisite aids for the Interpretation of Holy Scripture. It will indeed remember that God has no need of our know-

[2] 1 Cor. xiii. 12.

ledge, but it will also remind us that God has no need of our ignorance or of our folly, especially in holy things; and though He does not require any of our talents for His own benefit,[3] yet He does require us to use all our talents for our own everlasting good, and will require of us a strict account hereafter, how we have used them, at the Great Day.

Reason will also persuade us, that all Truth is consistent with itself. It will convince us that the World is from God, and that the Bible is from God. The Bible itself, which is God's Word, acknowledges the World to be His Work.[4] Reason proves, that Nature and Scripture are like two Books written by the same Divine Hand, and illustrate one another, and are in perfect harmony with each other.

But Right Reason will also remind us that these *two Books* were written by God with two *different designs;* the Book of Nature, to declare His power; the Book of Scripture to teach us His Will, to show us His love, and to reveal hidden Mysteries, for our everlasting salvation,[5] in Jesus Christ.

Therefore, in reading the Bible, we shall not look for what it does not profess to teach. This would not be to honour Scripture, but to expose it to contempt.[6] Let us not apply physical Science to supernatural Articles of Doctrine, which the Bible reveals to Faith. Nor let us set Articles of Faith in opposition to natural truths, which the Visible Universe unfolds to Science. "To seek for Theology in Philosophy is to seek for the living among the dead" (as Lord Bacon has said); "and to seek for Philosophy in Theology is to seek for the dead among the living."[7] Let us not imitate the Romish Inquisition, and cling to the Ptolemaic System of the Universe, and reject the Copernican, and persecute Galileo, because Joshua, speaking in a language to be understood of men, said,

[3] Ps. xvi. 2.
[4] Ps. xix. 1. Acts xiv. 17. Rom. i. 19, 20.
[5] John xx. 31. Rom. xv. 4. 2 Tim. iii. 15.
[6] Cp. Hooker, II. viii. 7.
[7] Lord Bacon, De Augmentis Scientiarum.

"*Sun, stand* thou *still* upon Gibeon;"[8] but let us, as reasonable men, believe with Galileo the testimony of God revealing to us that miracle in Scripture.[9] And let us also believe God, showing us by His works in the Book of Nature how His Words in the Book of Scripture are to be understood. And if these two Books, of Nature and of Scripture, should *seem* to us in any respect to be at variance *as to natural things* (for, in *supernatural* things, the Bible alone is to be our guide), let us wait patiently, and not rashly pronounce. O tarry thou the Lord's leisure,[1] and see there the trial of thy Faith; and rest assured, that if thou walkest according to the light thou hast, God in His own time will reveal even this unto thee.[2]

Again; Right Reason will also consider, that the Books of the Old and New Testament were written many centuries ago, in different countries of the world, and are composed in two ancient Languages, Hebrew and Greek, which have now ceased to be spoken; and that a knowledge of those Languages, and an acquaintance with the History, Geography, Manners, and Productions of the countries in which those Books were written, are necessary for their right Interpretation.

It will, therefore, gladly avail itself of all the aids which are afforded by ancient Versions and Expositions of the Bible. It will use all the resources of Literature and Science for its illustration.

Since also the Bible existed for centuries in Manuscript Copies only, it will be desirous to ascertain what is the testimony of the most ancient Manuscripts of the Bible, and of the greatest number of them. And if, through lack of leisure, or for other reasons, we are not able to make such researches as these for ourselves, we shall thankfully use the assistance of others whose duty it is to devote themselves to such investigations, and to communicate their results to the world.

[8] Josh. x. 12. May I refer to the note in my Commentary there?

[9] See Galileo's Letter, A.D. 1633, quoted by Tiraboschi, Letteratura Italiana, tom. viii. p. 175, ed. Firenze, 1812.

[1] Ps. xxvii. 16.

[2] Phil. iii. 15.

In following such a course as this, we shall have the satisfaction of knowing that we have been acting *reasonably*, and conformably to the will of God, the Giver of Reason, and to the mind of the Holy Ghost, revealed to us in Holy Scripture. We find it noted there, that Moses was learned in all the wisdom of the Egyptians;[3] and that the Prophets were trained in schools;[4] and that Daniel studied the Books of Jeremiah.[5]

True it is, that God made choice of *unlearned* men—for the most part—to be the *first Preachers* of the Gospel. This He did for a wise purpose, in order that the excellency of the power of the Gospel might be seen to be of God, and not of men.[6] But He made up for their defect of Learning

[3] Acts vii. 22.

[4] See the Expositions on 1 Sam. x. 10; xix. 18. 2 Kings ii. 8. 5; iv. 38.

[5] Dan. ix. 2. Cp. Hooker, Book III. viii. 9: "There is in the world no kind of knowledge whereby any part of truth is seen, but we justly account it precious, yea, that principal truth, in comparison whereof all other knowledge is vile, may receeive from it some kind of light; whether it be that Egyptian and Chaldean wisdom mathematical, wherewith Moses and Daniel were furnished (Acts vii. 22. Dan. i. 17), or that natural, moral, and civil wisdom wherein Solomon excelled all men (1 Kings iv. 29, 30); or that rational and oratorical wisdom of the Grecians, which the Apostle St. Paul brought from Tarsus; or that Judaical which he learned in Jerusalem, sittiug at the feet of Gamaliel (Acts xxii. 3); to detract from the dignity whereof were to injure even God Himself, Who, being that light which none ean approach unto, hath sent out these lights whereof we are eapable, even as so many sparkles resembling the bright fountain from which they rise."

[6] 2 Cor. iv. 7. Cp. Lord Bacon's Advancement of Learning, book i.: "In the elcction of those instruments which it pleased God to use for the plantation of the faith, notwithstanding that at the first He did employ persons altogcther unlearned, otherwise than by inspiration, more evidently to declare His immediate working, and to abase all human wisdom or knowledge; yet, nevertheless, that counsel of His was no sooner performed, but in the next vicissitude and succession He did send His divine truth into the world, waited on with other learnings as with servants or handmaids; for so we see St. Paul, who was the only learned amongst the Apostles, had his pen most used in the Scriptures of the New Testament.

"So again we find that many of the ancient Bishops and Fathers of the Church were exeellently read, and studied in all the learning of the heathen; insomuch that the edict of the Emperor Juliauus, whereby it was inter-

by extraordinary gifts of the Holy Ghost. And St. Paul, who had super-abundaut measures of divine grace,[7] did not forego the use of human Learning: he quotes the Poets of Greece,[8] he sent for his *books and his parchments*,[9] and charged his son Timothy, the Bishop of Ephesus, who had many supernatural gifts,[1] to regard those gifts as stimulants and incentives to study. Stir up the gift of God that is in thee;[2] till I come, give attendance to reading, to exhortation, to doctrine; neglect not the gift that is in thee; meditate upon these things, give thyself wholly to them.[3]

On the other hand, if we imagine that God will give us divine illumination, while we neglect the ordinary means of human knowledge, we tempt Him to take away His grace, and to give us up to the worst kind of spiritual blindness, that of spiritual pride, which boasts that it can guide others, while it is unable to see.

But here a caution is necessary. Human Labour and Learning are requisite for the right interpretation of Holy Scripture; but they are *not adequate* for that purpose. To despise Learning is Fauaticism; but to rely on it as sufficient, is Presumption.

We have warnings against this error in the circumstances of our own times, and in the History of Biblical Interpretation in Germany.

Richly endowed with intellectual gifts; distinguished by profound erudition, critical sagacity, and unwearied research, Germany stands pre-eminent among the nations of the world.

dicted unto Christians to be admitted into schools, lectures, or exercises of learning, was esteemed and accounted a more pernicious engine and machination against the Christian faith than were all the sanguinary persecutions of his predecessors."

[7] 1 Cor. xiv. 18. 2 Cor. xii. 1. 7.

[8] Acts xvii. 28. 1 Cor. xv. 33. Tit. i. 12.

[9] 2 Tim. iv. 13.

[1] 1 Tim. iv. 14.

[2] 2 Tim. i. 6.

[3] 1 Tim. iv. 13—15. On the uses of Human Learning to Religion, see S. Jerome's Epistle to Paulinus, Ep. 50, tom. iv. p. 269, and Bp. Bull's Sermon on 2 Tim. iv. 13: Works, vol. i. Sermon x.

But among the most learned men of that learned nation, some have not hesitated to assail the fundamental doctrines of Christianity.

We have already lamented the ravages made by them in the Interpretation of Holy Scripture. We have deplored the fact, that many among them have exercised their learning and ability in explaining away the Miracles of Holy Scripture, by which God spoke from heaven, as with a voice of thunder, to arouse men from their slumber, in order that they might attend to new Revelations from Him. We have mourned over the madness of those who have endeavoured to reduce these wonderful interpositions of God to ordinary phenomena of nature; or have laboured with unwearied toil to demolish the evidence of Prophecy; or have attempted to dissolve the historical facts of Holy Scripture into legendary fictions and allegorical fables. We have contemplated a league of Science with Scepticism, and of Reason rebelling against Revelation. We have seen our spiritual Enemy making a formidable levy of man's intellectual powers, and leading them forth in a hostile campaign against the Word of God.

This unhappy spectacle may at first have staggered and alarmed us. Who among ourselves,—it may be asked,—will be disposed to think himself wiser than learned men, in a learned age, and in a very learned Nation? Can such men as those be in error? Can they be wrong, and we be right? Can they be mistaken,—grievously, grossly mistaken,—in matters of such grave importance, to which they have devoted great talents, great learning, and unremitting attention? Are we prepared to affirm that English Peasants in Village Churches, and poor Children in Charity Schools, who hear or read the Holy Scriptures, and believe that Jesus Christ did many Miracles, and that the Twenty-second Psalm and the Fifty-third chapter of Isaiah contain Prophecies of His sufferings, have a clearer view of the meaning of the Bible than many of these German Expositors whose names are famous for profound learning and critical sagacity, and who deny the reality of those Miracles, and reject such an interpretation of those Prophecies?

Here, indeed, is a hard question. What is the answer to it?

First, let us not be charged with self-confidence or self-complacency, if we reject the guidance of such Interpreters as those. Whom among them shall we follow? To whom shall we turn? to whom shall we listen? If they were agreed among themselves, we might perhaps suppose them to be safe guides. But they are like the builders of Babel, distracted by a strife of tongues, and uttering a harsh jargon of discordant sounds.

On one side, Rationalism comes forth with a vast array of learning, and endeavours to explain away whatever is supernatural in Holy Scripture. But soon another phalanx of hostile forces appears; and disputes the possession of the field. Pantheism musters its legions, and marches on in bold defiance, with glorious names and words emblazoned on its banners; and, like the northern Conquerors of old who swept down in a storm upon Europe, it threatens to destroy all that is Rational, and to demolish all History, and to leave us in a waste, desolate Wilderness, in a land of darkness and despair.

We have also seen that the speculations of these Interpreters are not original and new, but have been examined and refuted in former days. Therefore on this ground also they have no claim to our acceptance.

Besides, these Biblical Critics have laboured for many centuries; but have they produced any good fruit? They have uprooted many goodly forests, they have made strange havoc with Cedars of Lebanon and Oaks of Basan, but they have planted no vines or fig-trees under which Posterity may dwell safely.[4] Some most eminent among them openly declare that they despise the Church of the past, nor do they profess to have a Church in the present, but now in the nineteenth century after Christ they promise us a "Church of the Future!" What a striking confession of emptiness and abortion! Verily they may take up the Prophet's words and say, We have been with child, we have been in

[4] 1 Kings iv. 25.

pain, we have, as it were, brought forth wind, we have not wrought any deliverance in the earth.[5]

Yet further: Holy Scripture itself explains the Enigma, and supplies an answer to the question before us. It warns us not to be surprised and perplexed, if some who are celebrated for shrewdness and learning should err greatly from the truth. The Apostle testifies, that knowledge puffeth up.[6] Knowledge is often a snare; it engenders spiritual pride; and spiritual pride is always punished with spiritual blindness. No man can understand the Bible, except God open his eyes. Open Thou mine eyes, O Lord, says the Psalmist, that I may see the wondrous things of Thy Law;[7] and St. Paul teaches that the natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned.[8] We cannot understand the Bible, except by the light of the Holy Ghost who wrote the Bible: and if we do not read the Bible in a humble and teachable spirit, but in a carping, cavilling temper, we provoke the Holy Ghost to withdraw His light from us and to leave us in our own darkness.

Vain it is, and worse than vain, to apply Learning to the study of Scripture, unless we have those moral dispositions, and spiritual graces, without which our eyes are veiled, and Scripture is a sealed book. Vain, and worse than vain, it is for men to be profound Linguists, and careful Collators of Manuscripts, and to be well versed in History, Chronology, Geology, and Chemistry, and in all the departments of Literature and Science, unless their minds are illumined by the light of the Holy Ghost. Vain it is, and worse than vain, to pore over the pages of Scripture, and to analyze every jot and tittle of it in all the ancient Versions, and in all the Expositions of it that were ever made, unless God writes the words of His Law, with His divine finger, on the fleshy tables of our hearts.[9] Vain, and worse than vain, is all that toil and trouble; and all those means and instru-

[5] Isa. xxvi. 18.
[6] 1 Cor. viii. 1.
[7] Ps. cxix. 18.
[8] 1 Cor. ii. 14.
[9] 2 Cor. iii. 3.

ments are but sounding brass[1] and a tinkling cymbal, unless the soul and spirit are sanctified by the fear of God, and warmed with the love of God; and the inner eye is enlightened with the rays of God's countenance.[2] He who would understand the Bible must love the Bible.[3] He must reverence the Bible. He must not treat it "as a common book." He must regard it with holy awe. He must listen to it as God's oracle, speaking from the Holy of Holies. He must pray over it; he must read it on his knees.

There is a Scala Santa at Rome,[4] on which Christ is said to have passed to His Passion, and which Pilgrims ascend on their knees; a fabulous legend and superstitious practice: but it may remind us of something better. The Bible is indeed a Scala Santa, it is a holy ladder, and Christ passes thereby and leads us up to heaven: as our devout Poet George Herbert says[5] to the Bible,—

> "——— Heaven lies flat in thee,
> Subject to every mounter's bended knee."

We must prepare ourselves for the study of the Bible by holiness of life. The secret of the Lord is with them that fear Him.[6] He that willeth[7] to do God's will shall know of the doctrine.[8] We must come to it with the meek and docile spirit of little children. God revealeth His secrets unto Babes—that is, to those who are like children in simplicity—but He hideth them from the wise and prudent.[9] Mysteries are revealed unto the meek.[1] Them that are meek

[1] 1 Cor. xiii. 1.

[2] "Holy Scripture is not a science of the intellect, but of the heart. It can only be understood by those who have an honest and good heart. There is a *veil upon the hearts* of many Christians, no less than upon the hearts of Jews in reading the Bible" (2 Cor. iii. 14, 15).—Pascal, Pensées, ii. xvii. cvi.

[3] Compare S. Augustin, de Utilitate Credendi, cap. 6.

[4] Near the Basilica of St. John Lateran, and said to have been brought from Pilate's house to Rome. See Nibby, Itinerario di Roma, i. p. 189.

[5] The Temple. "The Holy Scriptures." Part i.

[6] Ps. xxv. 13.

[7] ἐάν τις θέλῃ.

[8] John vii. 17.

[9] Matt xi. 25.

[1] Exod. iii. 19.

shall He guide in judgment, and such as are gentle, them shall He learn His way.[2]

What therefore shall we now say? Can those Expositors of the Bible be said to possess these moral requisites, who treat Scripture with irreverence? Can they be said to possess the fit dispositions and tempers, the proper habits and qualifications, for its right understanding and true interpretation? They who charge Christ with dissimulation! They who accuse Him of deception in applying prophecies to Himself which had no reference to Him! They who assert that the holy Evangelists and Apostles have committed many errors in writing, and so do dishonour to the Holy Ghost who was sent by Christ to teach them all things, and guide them into all truth![3] They who care little for the consent and practice of the universal Church, and set up their own private interpretations of Holy Writ against the authority of all Apostolic Churches for a thousand years after Christ! No: surely. The Giants of old might as well have expected to scale heaven, while they piled up mountains on mountains to storm it, as such Expositors to gain admittance into the true meaning of the Bible. And, alas! such are the characteristics that disfigure the expositions of Holy Scripture, to which we are now referring.

Therefore the result which we now see is not strange. No, far from it. The Bible would not be true, unless such causes had led to such consequences. For, the results are precisely such as the Bible itself has led us to expect. The Bible itself has forwarned us that unbelief would abound, especially in the latter days. Therefore the existence of unbelief proves the truth of the Bible and confirms our belief in it. Scripture is set for our comfort, and trial. It has clear places to cheer us, and dark places to prove us. The door of Scripture is sometimes closed, not that we may be shut out, but in order that we may knock; and that we may rejoice the more, when we are let in. And if we knock with humility, God, Who sees the feelings with which we knock, will open the door to us. But if we kick against it with proud irreverence, it will

[2] Ps. xxv. 8. [3] John xiv. 26; xvi. 13.

never be opened to us, however wise we may be in our own conceits.[4] "When I was young," says S. Augustine[5] in one of his Sermons, "I came to the study of the Bible with shrewdness of disputing and not with meekness of inquiring; and thus by my own perverseness I fastened the door of Scripture against myself. And why? because I sought with pride for what can only be found by humility."

Nor is this all; if we seek amiss, we shall not only not gain admittance, but we shall be punished for our pride. Holy Scripture, let us remember, is not a dumb, lifeless, helpless thing. It has a living energy: it breathes and it burns. It has exceeding tenderness, and infinite blessings for all who love and revere it. But it has also a punitive power, and it puts forth retributive wrath and indignation against all who dare to despise it, or venture to treat it with familiarity. The two testaments are like the two Witnesses in the Apocalypse, of whom we read that if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies.[6] The Written Word is like the Incarnate Word, Who was a Corner Stone, elect, precious, to some, and a stumbling-stone and rock of offence to others.[7] It is set for the fall of some, and for the rising of others.[8] Whosoever shall fall on this stone shall be broken, and on whomsoever it shall fall it will grind him to powder.[9] Whoever perverts the right ways of the Lord by wresting the sense of Scripture will be smitten with spiritual blindness, and become like another Elymas groping in darkness at noon-day.[1]

Let us, therefore, not be perplexed by what we see in our own age. Let us not falter in the faith, because it is im-

[4] Cp. S. Augustine in Ps, xciii., and in Ps. ciii.

[5] In Serm. li.

[6] Rev. xi. 5.

[7] 1 Pet. ii. 6—8.

[8] Luke ii. 34.

[9] Matt. xxi. 44.

[1] Acts xiii. 10, 11. Job v. 14. "Everything turns to good for God's elect," says Pascal (Pensees, ii. xiii. vi.), "even the dark places of Scripture; for they revere them on account of the clear ones which they see there. But everything turns to evil for the reprobate, even the clear places of Scripture; for they revile them on account of the dark ones, which they do not understand."

pugned by many who are famed for intellectual powers. No: rather let us here recognize another proof of the truth of Holy Writ.

The Bible exhibits to us many examples of that unhappy phenomenon which we ourselves now behold. Listen to the prophetic woe which it pronounces on the learning of Babylon. Thy wisdom and thy knowledge, it hath perverted thee.[2] Behold the learned Rabbis of Jerusalem conspiring against Christ when received and adored by Fishermen of Galilee. See the Stoics and Epicureans of Athens turning a deaf ear to St. Paul. Hear St. Paul's own declaration, that the most civilized and enlightened Nations of antiquity professing themselves wise became fools.[3] Listen to the divine verdict, God resisteth the proud, but giveth grace unto the humble.[4] Where therefore is the wise? where is the Scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?[5]

The History, also, of the Christian Church from the days of the Apostles to our own, confirms these statements. The principal promoters and champions of false Doctrines and Heresies in every age have not been illiterate men, but, for the most part, have been persons celebrated for what many call shrewdness and learning; they have been eminent in the annals of Literature and Science. Jesus Christ, Who is the Truth, and Who has divine power, was able to employ *unlettered Galilæans* in preaching and writing His Gospel. And why? Because that Gospel is true, and it is strong by its truth; and because He could compensate for their lack of learning by supernatural gifts of the Holy Ghost.

But the Devil, who is the Spirit of Error, the Father of Lies,[6] the Author of Heresy, cannot afford to do this. In his subtlety and guile he has always made choice of men distinguished by intellectual gifts and endowments. He has endeavoured to enlist in his service those who may allure others by winning charms, seductive attractions, and fascinating blandishments of personal graces, and intellectual

[2] Isa. xlvii. 10.
[3] Rom. i. 22.
[4] James iv. 6.
[5] 1 Cor. i. 20.
[6] John viii. 44.

accomplishments. And why? In order that by their means he may succeed better in handling the Word of God deceitfully,[7] and in perverting the sense of Scripture to the destruction of souls.

Consider some examples of this. The Arian Heresy, which denies that Christ is God co-equal and con-substantial with the Father, was set on foot by an Alexandrine Presbyter, famous for ready eloquence and logical acumen. The Nestorian Heresy, which separated the Son of God from the Son of Man, was first propagated by a Bishop of the Church, celebrated for erudition. The Eutychian Heresy, which confounded the Human Nature with the Divine in the Person of Jesus Christ, owed its origin to the venerated head of a Monastic body. The Pelagian Heresy, which asserted the sufficiency of the human will, independently of divine grace, derived its name from a man of great personal endowments, and strictness of life. The Socinian Heresy, which rejects the doctrine of the Atonement, and of Christ's Divinity, was promulgated and has since been maintained, by persons of great renown for intellectual powers and moral lives.[8]

All these appealed to Scripture, and differed from each

[7] 2 Cor. iv. 29.

[8] The same remark may be applied to the most eminent Rationalists and Pantheists of later days. See the character of Kant as drawn by Baron Bunsen, "Modern history scarcely presents us to a more blameless and earnest moral character than that of Kant; and no one will deny that his deeply moral tone of thought was transmitted to his successors, Fichte, Schelling, and Hegel." Signs of the Times, p. 287.

The Biblical Critic who was foremost among the Rationalists of Germany in endeavouring to undermine the foundations of Christianity, as far as it rested on Miracles, went to his grave in his 90th year, having uttered these awful words on the day of his death (10th Aug., 1851), "I stand righteous before God, having willed what is right." See Kahnis, p. 175.

If it should be alleged, that the "deeply moral tone," and "the earnest moral character," of such Teachers are proofs that their doctrine is sound, because our Lord says, "By their *fruits* ye shall know them" (Matt. vii. 15, 16), let it be remembered that the *fruits* of which our Lord is speaking are those *produced by teaching*: and that the fruits produced by Rationalism and Pantheism are bitter and deadly; and that the wolf is no the less a wolf because he comes in *sheep's clothing* (Matt. vii. 15), but is the more dangerous, and the more to be shunned, on that account.

other, and from the faith once delivered to the Saints.[9] But they subserved the cause of Truth, by the solemn warning which they afford, that Reason and Learning are not sufficient to enable men to understand Scripture; and that persons eminent for logical shrewdness, metaphysical subtlety, critical sagacity, and philological research, and celebrated in the history of Literature and Science, may be spiritually blind; and may be blind more hopelessly because unconscious of their blindness; and because they know not either their own need of spiritual light, or the mysterious energy of that despotic Power, which enthrals them in spiritual darkness.

Therefore, we may boldly affirm, that many poor Peasants, and little children in the humble Cottages of our English villages, are far wiser in holy things, than some of the most celebrated Philosophers and Professors in the Schools and Colleges of Europe. The Prophet Balaam could not see the Angel of God in the way. And why? Because he was blinded by his own wilfulness and disobedience. But God enabled the ass, upon which Balaam rode, to see the Angel; and God opened her mouth to rebuke the madness of the Prophet.[1] So it ever has been: and so it is now. God turneth wise men backward and maketh the diviners mad;[2] and out of the mouth of babes and sucklings He perfecteth praise, that He may still the enemy and the avenger.[3]

Finally, let us turn our eyes from these melancholy results of science falsely so called,[4] to a more cheering view. Let us turn our eyes from the miserable consequences of that self-idolizing illumination, which is in fact thick darkness, and let us look back to the brighter visions of former days. The ancient Christian Expositors of Holy Scripture may serve as our Teachers here. They may be our Guides. They asserted the needs and uses of Human Reason and Human Learning in the Interpretation of Holy Scripture. But they knew and taught, that if Human Reason and

[9] Jude 3.
[2] Isa. xliv. 25.
[1] Num. xxii. 28. 2 Pet. iii. 6.
[3] Ps. viii. 2. Matt xxi. 16.
[4] 1 Tim. vi. 20.

Learning are to do their proper work in this holy function, they must be animated and regulated by the Fear and Love of God, and must be sanctified and enlightened by the Holy Ghost.

To adopt the language of one most eminent among them, S. Augustine;[5] "In order to understand and interpret Holy Scripture, the first requisite is the fear of God, which meditates on His Justice. This holy Fear will make us think of Death, and of a Judgment to come: and it will make us bewail our own sins, and nail our proud thoughts to the Cross of Christ. It will constrain us to bow down in lowly adoration before the majesty of Scripture. In order to understand Scripture, it is necessary to love God and Man, and to cherish that pure affection, to which the light of God's countenance is vouchsafed, by which the Truth is made visible in His Word. He that fears God, diligently seeks to learn His Will in His Holy Word. Such a man loves not strifes, but is gentle and devout. He has skill in languages, for the exposition of Holy Scripture; he possesses other necessary knowledge; and he has the true text of Scripture, derived from correct Manuscripts. Thus furnished and equipped he comes to the interpretation of Scripture. And wherever he is in doubt, he consults the Rule of Faith which is deduced from the plain places of Scripture, and from the authority of Christ's Church.[6] And if it is his duty to expound Scripture to others, he will first pray, and then preach; he will pray for himself, and for those that hear him, and he will take good heed to his life and conversation, that, if he is not eloquent in tongue, his life may be a sermon."[7]

The ancient Fathers[8] loved to trace the resemblance between us Christians and the Israelites of old, coming forth out

[5] De Doctrinâ Christianâ, ii. 9; iii. 1, 2. The substance of those several passages is embodied in these paragraphs.

[6] S. Augustine, ibid. iii. 1, 2.

[7] Ibid. iv. 32. 61.

[8] E. g. Origen, Epistola ad Gregorium Thaumaturgum, tom. i. p. 31. S. Irenæus, iv. 49, ed. Grabe; and, more fully, S. Augustine, de Doctrinâ Christianâ, ii. 60, 61.

of Egypt, and journeying through the wilderness to Canaan, the type of our heavenly inheritance. The ancient Christian Writers observed, that by the command of Almighty God, Who is the Proprietor and Lord of all, the Israelites of old spoiled the Egyptians.[9] They borrowed of them jewels of silver, and jewels of gold, and raiment. God brought them forth with silver and gold: there was not one feeble person among their tribes.[1] And they cheerfully offered their jewels of gold and silver, and their costly and beautiful raiment, and adorned therewith the Tabernacle of God; and made the Ark, and the Golden Altar, and Candlestick, for His worship and service.[2]

Here, as the ancient Fathers observe, we may see a figure of ourselves and of our own duty. Almighty God has called us forth from the Egypt of this world. He has given us the treasures of secular learning. He has bestowed upon us the gold, and silver, and jewels of Literature and Science. All these are His treasures; and He has made them ours. He puts them into our hands, and bids us take them with us in our earthly pilgrimage to our heavenly Canaan.

When we quit Egypt, laden with its spoils, let us eat the Passover, which is the Type of Christ. Let us have our door-posts sprinkled with the blood of Christ: let us feed on Him in Faith, and eat the unleavened bread of sincerity and truth.[3] Let us eat it with bitter herbs[4] of repentance; and with our staff in our hand; and let us walk in the way of God's commandments, and follow the Pillar of the Cloud and the Fire, by which God leads us through the wilderness of this world. Let all who are enriched with the gold and silver of secular Learning, remember the hand from which those jewels come. The Gold and the Silver are Mine, saith the Lord. All the gold and silver of Literature, Science, and Art, are from the Mines of God's wisdom and love, and are to be dedicated in meekness and thankfulness to Him for the service of the Sanctuary, for the adornment of the

[9] See Exod. iii. 21, 22; xi. 2.
[1] Exod. xii. 35, 36. Ps. cv. 37.
[2] Exod. xxxv. 22.
[3] 1 Cor. v. 8.
[4] Exod. xii. 8.

Altar, the Ark, and the Candlestick of His Temple, and for the honour and glory of His most Holy Word.

The Israelites in the wilderness "drank of that spiritual Rock which followed them, and that Rock was Christ."[5] In our studies of divine things let us follow Christ. The Incarnate Word is the Author and Giver of the Written Word. He also is its Interpreter. Let us proceed to consider this.

PART III.

On the day of His Resurrection our blessed Lord joined Himself to two of His disciples, as they walked from Jerusalem to a village called Emmaus; and beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself.[1]

As soon as He had disappeared from their sight, the remembrance of that Discourse drew from them these words, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?

The Evangelist St. Luke, who records these things, does not give any particulars of our Lord's conversation at that time. He proceeds to relate that Christ appeared in the same evening to the Apostles at Jerusalem; and that He then said to them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me. Then opened He their understandings that they might understand the the Scriptures.[2] St. Luke relates this fact, but does not supply any details of our Lord's discourse on that occasion.

Further, St. Luke states, at the beginning of the Acts of the Apostles, that our Blessed Lord showed Himself alive after His Passion to His Apostles, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.[3]

[5] 1 Cor. x. 4.
[2] Luke xxiv. 44, 45.
[1] Luke xxiv. 27.
[3] Acts i. 3.

He also describes the accomplishment of Christ's promise to His disciples, that after His Ascension into heaven He would send them the Holy Ghost [4] the Comforter, the Spirit of Truth, who would teach them all things, and bring all things to their remembrance whatsoever He had said unto them, and who would abide with them for ever, and guide them into all truth.[5]

We may perhaps have sometimes felt a desire, that we had been with the two disciples in their walk with Christ to Emmaus, when He talked with them by the way, and opened to them the Scriptures. But the fact is, we ourselves may enjoy the same privileges as those two disciples did. Indeed, we may be more blessed than they were. And why? Because, as appears from the Scriptures just rehearsed, our Lord opened the understanding of His Apostles, that they might understand the Scriptures; and because He remained on earth for forty days after His Resurrection, and discoursed with them on the things pertaining to the kingdom of God; and because on the day of Pentecost He endued them with power from on high,[6] and gave them the Holy Ghost, to teach them all things, and to guide them into all truth, and to bring to their remembrance all that He had spoken to them; and because He has given to us the New Testament written by their hands; and because in the Holy Gospels of the New Testament, and in the Epistles of His Apostles, He is ever speaking to us, and is interpreting to us the Scriptures of the Old Testament.

Accordingly, we find in the Acts of the Apostles, that as soon as our Blessed Lord had sent down the Holy Ghost from heaven, the Apostle St. Peter, being filled with the Spirit given by Christ, began to interpret the words of ancient Prophecy in the ears of the multitude at Jerusalem,[7] and declared that those things, which God before had showed by the mouth of all His Prophets, He hath so fulfilled in Jesus Christ. Yea, and all the Prophets, from Samuel, and those that follow after, as many as have spoken,

[4] Acts ii. 1—4, 33. Cp. Luke xxiv. 49. Acts i. 4.
[5] John xiv. 16, 26; xv. 26; xvi. 7, 13.
[6] Luke xxiv. 49.
[7] Acts ii. 16—20, 25, 34.

have likewise foretold of these days,[8] and the Apostolic testimony may be summed up in those few words, "To Him give all the Prophets witness." [9]

Therefore we may well say that Christ is ever walking at our side, in our course through the New Testament. He is ever, as it were, walking with us to Emmaus, and talking with us by the way, and opening to us the Scriptures.

Christ is the Divine Interpreter of the Bible. The Incarnate Word is the True Expositor of the Written Word. No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him.[1] Christ is our divine Joseph, our Zaphnath-Paaneah, our Revealer of secrets.[2] No man knoweth the Father but the Son, and he to whom the Son will reveal Him.[3] The Spirit of Christ, says St. Peter, spake in the Prophets,[4] and the Spirit of Christ, speaking to us in the Apostles and Evangelists, expounds the meaning of those words which He Himself had uttered by Moses and all the Prophets, in the Old Testament.

This great Truth, which lies at the foundation of all right Interpretation of the Bible, was visibly represented at the Transfiguration of Christ. Moses, the Giver of the Law and Writer of the Pentateuch, and Elias, the Representative of the Prophets, were brought together to do homage to Christ, and to show the harmony of the Old Testament with the New; and then the Voice from Heaven said, This is My Beloved Son, in whom I am well pleased: hear ye Him.[5] "There," says an ancient Expositor,[6] "was Moses and Elias, —that is, the Law and the Prophets,—with the everlasting Word, Christ.—For, the Law and the Prophets cannot exist without the Word: we ourselves daily behold Moses and Elias with the Son of God. For we see the Law and the Prophets in the Gospel. The image of our spiritual bless-

[8] Acts iii. 18, 24, 25.
[9] Acts x. 43. Cp. iv. 25, 26; xxiv. 14; xxvi. 23.
[1] John i. 18.
[2] Gen. xli. 45.
[3] Luke x. 22.
[4] 1 Pet. i. 10, 11.
[5] Matt. xxvii. 5. Mark ix. 7. Luke ix. 35.
[6] S. Ambrose in Lucam, lib. vii.

ings is in the heavens; the shadow of them is in the Law: but the Substance of them is in the Gospel."[7]

Let this, therefore, be our rule.

For the right interpretation of the Bible let us come to Christ. Our Reason itself is from Him;[8] and all the gifts of Learning are from Him. He is the true light that lighteth every man that cometh into the world.[9] And He took our nature, and dwelt in us, and became our Emmanuel, God with us: God manifest in the flesh,[1] in order to sanctify our Reason and illumine our Knowledge, with divine beams of spiritual light, from the fountain and well-spring of light, the Everlasting Godhead itself.

It is in Scripture, as it is in Nature. In the natural world, it is *not* the human *eye* which is the *primary cause* of sight. No: it is God's power, acting by the *Sun* in the heavens. The Sun, by its luminous beams, paints pictures on the retina of the Eye; and these pictures are the means by which the Eye holds converse with the world. So it is in Holy Scripture. It is not the soul which sees by any power of its own. But it is Christ, the *Sun of Righteousness*,[2] who illumines the spiritual iris of the mind with His divine rays, which pass, as it were, through the lens of the intellectual eye, and penetrate the pupil, and paint beautiful pictures on the camera obscura of the soul. And unless He does this work, all is dark within. All is dark, unless He quickens the spiritual organ and optic nerve of the heart, and enables it by His grace to receive spiritual illumination.

Therefore, the Evangelist St. Luke describes a twofold work done by Jesus Christ in explaining the Scriptures to the two disciples in the walk to Emmaus, and to the Apostles at Jerusalem. He opened the Scriptures, we read. Here was one work. And He opened their understanding, to understand the Scriptures.[3] There was another work: He

[7] S. Ambrose in Ps. xxxviii.

[8] See above, p. 37.

[9] John i. 9.

[1] Matt. i. 16. 23. 1 Tim. iii. 16.

[2] Mal. iv. 2.

[3] The words in the original are still more expressive: διήνοιγεν in *v.* 32 and διήνοιξεν in *v.* 45. The former word in the *imperfect* tense (*He was opening*), signifies the gradual unfolding of the Scriptures, by the

opened, as it were, windows in God's Holy Word, and He let in a flood of light into what was before like a dark room. He also opened the eyes of their understanding, which before was clouded with a thick film, and shed the beams of spiritual light into the inmost recesses of their minds, and illumined them with glorious visions, and adorned the walls of that intellectual chamber with beautiful pictures of heavenly truth.

He did this blessed work in the walk to Emmaus, and amid the disciples at Jerusalem. And He is always doing it. He does it in the New Testament, by interpreting the Prophecies and Types of the Old. "If you knock at the door of Scripture with the hand of Faith," says an ancient Father, "that door will be opened by Christ."[4] He does it by His own divine words in the Gospels; and He does it by the ministry of His Apostles and Evangelists, who were taught and guided by His Spirit. He works and speaks by them: and therefore St. Paul says, We have the mind of Christ.[5]

Christ has also done this work by so adjusting the words of Scripture itself, that one part of Scripture may shed light on another.[6] He does it by lighting up the clouds of the dark places of Scripture by the sunbeams of the clear ones.

He does it also by the presence and power of the Holy Ghost, whom He sent from heaven, to abide for ever in His mystical Body, the Church Universal, protecting Holy Scripture against false interpretations, and declaring the true sense of Holy Scripture in her Creeds and Confessions of Faith.

These are the modes in which Christ works as our great Prophet and Teacher, in the Interpretation of Holy Writ.

opening of various passages in succession; the latter word in the aorist tense (*He opened*), shows the opening of the mind by one divine act of illumination. The preposition διὰ is also to be noticed, as intimating the process by which light is let *through* what was before shut.

[4] St. Augustine, c. Donatistas, ii. 6.

[5] 1 Cor. ii. 16. Cp. S. Augustine, c. Pelagianos, de Gratiâ, c. 18: "Let us listen to the Apostle, for Christ speaks by him."

[6] See below, Part IV.

Let us now contemplate Him explaining to us ancient Prophecy by His own words, and by the ministry of His Apostles and Evangelists.

Some Prophecies of the Old Testament are so clear, that unassisted Reason could interpret them aright. The Scribes knew that the Messiah was to be born at Bethlehem, the City of David, and they announced to Herod that prophecy.[7] That Christ was to come of the seed of Abraham, and house of David, was written so plainly that he who ran might read it. Our own reflections would suffice to convince us, that the sufferings of Jesus of Nazareth coincided in a marvellous manner with those preannounced in the twenty-second Psalm and in the fifty-third chapter of Isaiah.

But yet we have a strong assurance for ourselves, and a powerful argument with others, when we find in the New Testament that this correspondence is distinctly affirmed by Christ Himself speaking by His holy Apostles and Evangelists.[8] We require no further evidence that these portions of the Old Testament do contain prophecies, and that those prophecies were fulfilled in Him. We need no other answer to the sceptical allegations put forth by earlier writers and revived in our own days.[9]

Again; we might indeed have anticipated as probable, that the Prophecies delivered by God in the Old Testament would not be fulfilled at once, but would have successive stages of partial accomplishment, in preparatory and subordinate events, designed to keep alive the attention of the faithful, and raising and refreshing their minds in the toilsome march and weary pilgrimage of many generations, climbing up in a gradual ascent till they reached the summit of God's counsels, in Christ. We might, therefore, have been prepared to admit, without other testimony, that the prophecy of Isaiah to Ahaz, Behold, a Virgin shall conceive and bear a son, and shall call his name Emmanuel,[1] had indeed a first increment of growth toward fulfilment in the

[7] Matt. ii. 5. Cp. John vii. 42.

[8] Matt. xxvii. 35, 46. Luke xxii. 37. John xix. 24. Acts viii. 32—35.

[9] Essays and Reviews, pp. 69, 71.

[1] Isa. vii. 14.

birth of the son of the Prophet himself, but attained its full ripeness in Jesus Christ.

But we need more than human wisdom to explain to us the true meaning of many other Prophecies. For example, we need a divine revelation to assure us that the Prophecy of Jeremiah,[2] concerning the weeping of Rachel for her children, put forth, as it were, only some buds and blossoms of fulfilment in the destruction of the children of Judah by the armies of Babylon,[3] but was unfolded in the full bloom of accomplishment in the martyrdom of the Innocents at Bethlehem, soon after the Birth of Christ.

We could never have been able, of ourselves, to give such an interpretation as that to the Prophecy of Jeremiah. And we may even suppose that Jeremiah himself, when he was inspired by the Holy Ghost to deliver that prophecy, did *not* perceive its full meaning. But Christ has interpreted the prophecy for *us* in this sense by His holy Apostle and Evangelist St. Matthew, in the second chapter of his Gospel and seventeenth verse, where he is relating the massacre of those children by Herod. *Then was fulfilled that which was spoken by,* or rather *through,*[4] *Jeremy the Prophet. Then,* that is, the Prophecy, which had been delivered by God *through* the ministry of the Prophet Jeremiah, was *fulfilled:* that is, it had been gradually flowing onward *toward* fulfilment in former ages, but it

[2] Jer. xxxi. 15. "This passage of Jeremiah," says Bishop Marsh, on Interpretation, p. 462, "is introduced by St. Matthew in the words, 'Then was *fulfilled* that which was spoken by Jeremy the prophet.' And if in the *opinion* of an inspired Apostle any passage of the Old Testament *was a prediction* of that event to which he himself (the Apostle) applied it, we must conclude that such passage really *was* a prediction of that event, though we ourselves *could not have discovered it.*"

[3] Jer. xl. 1.

[4] διὰ, *through;* this preposition is much more expressive than the English *by.* It declares the important truth, that the Hebrew Prophets were like *channels, through* which the prophecies were conveyed; and not *sources, from* which the prophecies sprung. This preposition, διὰ (*through*), is commonly used by St. Matthew in quoting prophecies from the Old Testament, and ought to be carefully noted. See Matt. ii. 5, 15, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvii. 9.

arrived at its springtide in Christ. It was then *fulfilled*, and *no other* fulfilment of it is now to be expected.[5]

Contemplate here the glorious vision unfolded to our view. Christ Himself has opened our eyes; and He has opened also the prophecy of Jeremiah to us; He has shed new light upon it, and upon us. Now, therefore, when we read that prophecy, we learn to regard the words of comfort spoken to the mothers of Judah, as words of comfort spoken to ourselves, and to the whole Christian Church. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord, and they, that is, thy children, shall come again from the land of the enemy, and there is hope in thine end, saith the Lord, that thy children shall come again to their own border.[6]

Henceforth we read the History of the return of the Jews from the captivity of Babylon with new interest. It becomes *our own* History. We see there a picture of ourselves. We see the pledge of our own Redemption and Return in Christ from the bondage of sin and death. We see there a type of our own first Resurrection, that is, of our own spiritual birth, to newness of life in Christ. We see a pledge also of our own second Resurrection, and that of our children, from the prison-house of the grave to a glorious Immortality in Him.

Now, therefore, we are enabled to recognize the divine wisdom and heavenly beauty of that Prophecy, which blends these gracious promises of olden time with the announcement of the Incarnation and Birth of the Son of God, from which all these blessings flow. *The Lord* (says the same Prophet in the same chapter) *hath created a new thing upon the earth, a woman shall compass a man.*[7] And from this

[5] This is the true meaning of the important formulas ἵνα πληρωθῇ, τότε ἐπληρώθη, "*that it might be fulfilled;*" "*then was fulfilled.*" They declare that the Prophecy, which is quoted with this introductory phrase, may have been *tending towards* fulfilment in previous events, but that it attained its *full, final*, and *complete* accomplishment in that event which is coupled with it, and that no *other subsequent* fulfilment is to be looked for.

[6] Jer. xxxi. 16.

[7] Jer. xxxi. 22.

Man, *made of a woman*,[8] yea, verily from the *Woman's seed*,[9] and from this wondrous *childbearing*,[1] all good comes to Man in Time and in Eternity.

Let us consider another Prophecy of the Old Testament, quoted by St. Matthew in the same chapter, the second chapter and fifteenth verse. There the Evangelist is describing the Flight into Egypt. *When Joseph arose, he took the young child and His mother by night, and departed into Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken*[2] *of the Lord by the Prophet, Out of Egypt have I called my Son.*[3]

Here therefore a new light is shed upon the prophecy of of Hosea, and on the history of Israel in Egypt. We are taught that Israel was in many respects a type of Christ. The very name *Israel*, a *Prince* of *God*[4] suggests this. In Israel, when a child, beloved of God, and called out of Egypt, we now learn to see a figure of Christ Himself. The beloved Son of God, the Infant Jesus, was to be in Egypt till the Angel should bring Joseph word; for Herod would seek the young child to destroy Him. He was there till the death of Herod. The death of the Persecutor was the signal for His deliverance and return. All this had been prefigured by the literal Israel who had gone down from Canaan into Egypt. The Enemy of God worked by Pharaoh against Israel, as he did afterwards by Herod against Christ. God loved and protected Israel in his childhood. In the infancy of the Nation, He shielded the young children from the rage of the King. He saved Israel *in* Egypt, and He saved Israel *from* Egypt, and sent him forth to be a Witness and Preacher of His Truth to the World. All this was done for the sake of Christ, the *Well-beloved Son* of the Father, the Light of the World. God loved Christ in Israel, from whom Christ came according to the flesh. The first-born of Egypt were destroyed, and Pharaoh and his hosts were

[8] Gal. iv. 4.
[9] Gen. iii. 15.
[1] 1 Tim. ii. 15.
[2] Rather, "*by* the Lord, *through* the Prophet" (Hosea xi. 1). See above, p. 60.
[3] Matt. ii. 15.
[4] Gen. xxxii. 28.

overthrown in the sea, and then Israel was delivered, and went forth toward Canaan. So, the destruction of Christ's Enemies was the signal of *His* Exodus from Egypt, and of His return to Canaan. "When Herod was dead, behold, an Angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise, take the young child and His mother, and go into the land of Israel, for they are dead which sought the Young Child's life. And he arose, and took the Young Child and His mother, and came into the Land of Israel."

Therefore, also, since the Enemies of the literal Israel are figures of the enemies of Christ, even of Death and the Grave, there is a peculiar propriety in the union of Hosea's prophecy concerning the call of Israel out of Egypt, with another prophecy uttered by the same Prophet concerning the deliverance of the Spiritual Israel, the Israel of God, united in the whole mystical Body of Christ, and redeemed and ransomed by Him from their ghostly enemies, and concerning their glorious Exodus from the Egypt of Death, and the Grave, and their leading-forth from a land of bondage to the glorious inheritance of their heavenly Canaan in Christ. I will ransom them (says Christ Himself by Hosea) from the power of the Grave, I will redeem them from Death. O Death, I will be thy plagues. O Grave, I will be thy destruction.[5] And we may now take up the comment of the Holy Apostle St. Paul, O Death, where is thy sting? O Grave where is thy victory? Thanks be to God Who giveth us the victory through our Lord Jesus Christ.[6]

Shall we, with some in our own age,[7] reject such interpretations as these? Shall we be thus unthankful to Christ whose Spirit as St. Peter says (1 Peter i. 11) spake in the Prophets, and Who sent the Holy Ghost to inspire the Apostles and Evangelists. Shall we murmur at our adorable Redeemer, because in His tender love and mercy to us, He has given to *us* a clearer insight into a prophecy uttered by *Hosea*, than *even Hosea himself had*, when he

[5] Hos. xiii. 14.

[6] 1 Cor. xv. 55—57.

[7] Essays and Reviews, p. 416.

uttered it? Shall we be angry with Christ because His own gracious words are thus fulfilled in us; Blessed are your eyes, for they see, and your ears, for they hear; for verily I say unto you, that *many prophets* and righteous men have *desired to see* those things which ye *see*, and have *not seen* them, and to hear those things which ye hear, and have not heard them?[8]

Shall we not rather be very thankful to Him because He has revealed to us the meaning of Prophecies which we could never have explained for ourselves, and which therefore must ever have remained dark, without a revelation from Him?

Shall we not greatly rejoice in the light shed from Christ's glorious countenance on the dark prophecies of the Old Testament? Shall we not exult in our own Christian privileges, because He has opened our eyes, and has opened the Scriptures to us?

Consider, also, what glorious gain, in true knowledge, is ours, not only with regard to the meaning of the Prophecies of the Old Testament, but of the Types also.

How could we have known, except from Christ, speaking to us by His holy Apostle, St. Paul, that Adam was a figure of Christ?[9] How could we have learned the blessed truths, which flow from that relation, that as in Adam all die, even so in Christ shall all be made alive?[1] Taught by the same divine voice, speaking in the New Testament, we learn to read the History of the Flood aright, and see in the Ark a figure of Christ's Church.[2] We learn to behold, in the offering and deliverance of Isaac, a figure of the Death and Resurrection of Christ.[3] And in the selling of Joseph by his brethren, his imprisonment, and elevation, we recognize a figure of Christ's sufferings, and glorious Ascension.[4] In the Paschal Lamb, the preservative of the Israelites, when their enemies were slain, we behold the power of Christ, our

[8] Matt. xiii. 16, 17. Luke x. 24. Heb. xi. 13.
[9] Rom. v. 14.
[1] 1 Cor. xv. 22, 45, 47.
[2] 1 Pet. iii. 20, 21.
[3] Heb. xi. 19.
[4] Cp. Acts vii. 9—13. Bp. Pearson on the Creed, Art. vi.

Passover,[5] dying on the Cross; and in the Brazen Serpent, set up on a pole by God's command, and healing those who were bitten by serpents of fire, we see a figure of Christ's Death, and of its blessed consequences to all true Israelites.[6] The Rock smitten in the wilderness and gushing out with water, preaches to us Christ, smitten for our sakes.[7] The Manna is a foretaste of the Living Bread from heaven.[8] All the events of the Pilgrimage of the Israelites in the wilderness, in their way to Canaan, are not only historical facts, but are spiritual foreshadowings, and moral warnings, to us:[9] and the ritual of the Tabernacle, and especially the entrance of the High Priest into the Holy of Holies,[1] are illumined with a glorious light shed upon them by Christ in the Scriptures of the New Testament.

The Jews of old enjoyed a great advantage, as St. Paul testifies, because they had the Old Testament: unto them were committed the oracles of God.[2] But how much more privileged are we Christians, even with regard to the Old Testament itself. For the Old Testament is explained to us by Christ Himself speaking to us in the New. And we Christians see both Testaments, like the two Cherubim stretching over the Ark of God in the Holy of Holies, and joining their Wings above the Mercy Seat,[3] and we hear them ever crying to one another in one harmonious song, Holy, Holy, Holy is the Lord of Hosts.[4]

What therefore shall we say? May we not truly affirm that Christ Himself is ever walking by our side to a spiritual Emmaus in the Gospel, and is ever talking with us by the way, and opening to us the Scriptures?

What therefore is to be said of some, who have arisen in our own day, vaunting their own superior spiritual illumination, and professing to have made great advances in Biblical Criticism, and Theological Science, and who reject this heavenly enlightenment, beaming forth from the glorious

[5] John xix. 36. 1 Cor. v. 7.
[6] John iii. 14.
[7] 1 Cor. x. 4.
[8] John vi. 32, 48, 51.
[9] 1 Cor. x. 11. Heb. iv. 8, 9; xi. 16.
[1] Heb. ix. 1, 7—12; x. 19, 20.
[2] Rom. iii. 2.
[3] Exod. xxv. 20. 1 Kings vi. 19, 23.
[4] Isa. vi. 3.

orb of the *Sun of Righteousness,* even from Christ Himself; and who either do not scruple to say that there are no Prophecies of Christ in the Old Testament, or that those Prophecies, which are applied to Him by the Holy Spirit speaking by His Apostles and Evangelists, are distorted from their true sense; and who would thus deprive us of that light which Christ Himself has shed upon the Holy Scriptures? What is to be said of such Biblical Critics, and of such Interpreters of Holy Scripture? May they not be compared to ruthless spoilers, who would mar and deface the beauty of some magnificent Cathedral, where the light of the sun streams through the windows, rich with various colours, and adorned with typical histories of the Old Testament, prefiguring the graces and blessings poured upon us in the bright sunshine of the Gospel; and where it plays on the walls with brilliant hues, and paints beautiful pictures upon them, and fills the heart with thankfulness and joy? May they not be compared to barbarous and sacrilegious marauders, who would block up those windows with coarse mortar and rubble, and change that fair Temple into a dark Tomb; and then boast themselves consummate Architects, and claim honour and gratitude at our hands!

Let us not close up the windows of Holy Scripture; and let us not close up the windows of our hearts. But let us bless Christ for the light of His countenance; let us walk as children of Light; while we have the Light, let us believe in the Light;[5] and may it lead us, at length, to the inheritance of the saints in light,[6] and to the city of the heavenly Jerusalem, which the glory of God doth lighten, and the Lamb is the light thereof.[7]

A great deal of the prevalent Scepticism is attributable to erroneous notions on this subject.

"Novum Testamentum in Vetere latet; Vetus Testamentum in Novo patet." The "New Testament is enfolded in the Old; and the Old Testament is unfolded in the New," is a saying of St. Augustine which ought always to be present to the reader and interpreter of the Bible; and

[5] John xii. 36. [6] Col. i. 12.

[7] Rev. xxii. 23.

many would have been preserved from cavilling at the Bible, if they had remembered it. Another saying of his deserves attention. "Whatever difficulty you may have in reading Scripture, consider it with reference to Christ, and if you find that light is reflected upon it from that reference, you may presume that you have understood it aright." The History of the Creation; of the formation of Man from the dust; and of Woman out of Man; of the first Sabbath; of the Fall of Man; of the two spiritual families of Cain and Abel; of the Flood; of the destruction of Sodom; of the Call of Abraham; the birth of Isaac, the Offering up of Isaac; the lives of the Patriarchs, Abraham, Isaac, and Jacob; of Joseph in Egypt; the going down of Israel into Egypt; the ministry of Moses and Aaron; the Ten Plagues; the Passover; the Exodus; the drying up of the Red Sea; the Smitten Rock; the giving of the Law from Sinai; the Tabernacle; the Law of Sacrifices; the wanderings in the Wilderness; the march across the dry bed of Jordan, under Joshua, and with the leading of the Ark; the renewal of Circumcision; the fall of Jericho; the staying of the Sun-light—all these things are inexplicable mysteries, unless they are read in the light of the New Testament and of the Countenance of Christ.

But their historical truth is vindicated, and they are recognized at once as resting on the solid foundation of Divine Wisdom, Truth, and Love, as soon as they are read by that light, and are interpreted from the revelations of the Gospel.

Similar remarks, mutatis mutandis, might be made with regard to the interpretation of the prophetical writings also. As St. Paul says, the Jews read them with a vail on their hearts; but that vail is done away in Christ (2 Cor. iii. 13).

This method of interpreting the historical and prophetical writings of the Old Testament is so large a subject, and so much has been said upon it in my Commentary on the Holy Bible, especially in the *Introductions* to Genesis, Leviticus, Joshua, Samuel, Kings, Isaiah and the Minor Prophets, that I venture to refer here to those *Introductions* for further illustration of it.

PART IV.

Let us now advance a step further.

Our Lord Jesus Christ, our Great Prophet and Teacher, the Incarnate Word of God, the Divine Interpreter of the Written Word, wills us to receive Scripture as *one harmonious whole.* He has given us this Rule of Interpretation by His own teaching, and by that of His Apostles. If we wish to understand the Bible, we must not separate one portion of it from another; we must endeavour to ascertain its sense by comparing spiritual things with spiritual.

"Comparing spiritual things with spiritual." St. Paul in these words instructs us, that we must not compare spiritual things with things carnal. Here is one important caution. We must not confound divine things with human; we must not judge of heavenly things by the evidence of our senses; we must not apply our Reason to criticize articles of Faith. And we must *not* take spiritual things *singly*, but we must join them *together*, and regard them as component parts of a *systematic whole.* As the ancient Expositors[1] observe, commenting on these words of St. Paul, whenever we see anything that perplexes us in any spiritual truth, we must look for a confirmation or explanation of it in some other spiritual truth. For example, in contemplating the history of Christ's birth from a Virgin Mother, let us think of the formation of the first Adam from the Virgin Earth, and the production of the Trees of Paradise without any previous seed-time; and of the birth of Isaac from parents long barren. In reading of Christ's Resurrection after the three days' Burial, let us think of the Prophet Jonah coming forth from the depths of the sea. And when we meditate on the Mystery of Christ's sufferings, and our own Redemption by His Blood, let us recur to the history of the Paschal Lamb and the passage of the Israelites through the Red Sea, and the Rock smitten in the wilderness. In such supernatural mysteries as these, let

[1] Origen, Chrysostom, and Theodoret on the text 1 Cor. ii. 13. This sense of συγκρίνοντες (*comparing*), which has been questioned by some critics of later times, is confirmed by the general consent of the ancient Greek Fathers.

us not resort to the purblind reasonings of carnal wisdom, which rather darken than enlighten the mind; but, by the careful collation of like passages of Holy Scripture, let us seek to obtain a clearer revelation of the mind of the Holy Ghost. Like wise spiritual Astronomers, let us not fix our eyes merely on single stars, but let us observe the glorious constellations which God has set in the firmament of Holy Scripture. Like watchful spiritual Mariners, let us steer our course by their light to the harbour of heavenly rest.[2]

The value of this rule of Interpretation may be shown by the evil consequences which have ensued from the *neglect* of it. It is a characteristic of the Divine mind in Holy Scripture, to speak strongly on special points of Christian doctrine in particular places of Holy Writ, and to leave it to the reader of Scripture to supply the correlative truths from other portions of Holy Writ, which are necessary to *complete* the statement of the doctrine as a *whole*. Sometimes Holy Scripture startles us by seeming paradoxes,[3] and staggers us by hard sayings,[4] and perplexes us by riddles and enigmas. And why does the Divine Author of Scripture deal thus with us?

[2] As George Herbert says, in his exquisitely beautiful lines "On the Holy Scriptures:"—

> "Oh, that I knew how all thy lights combine,
> And the configurations of their glorie!
> Seeing not only how each verse doth shine,
> But all the constellations of the storie.
>
> "This verse marks that, and both do make a motion
> Unto a third, that ten leaves off doth lie:
> Then as dispersed herbs do match a potion,
> These three make up some Christian's destinie.
>
> "Such are thy secrets, which my life makes good,
> And comments on thee: for in ev'ry thing
> Thy words do finde me out, and parallels bring,
> And in another make me understood.
>
> "Starres are poore books, and oftentimes do misse;
> This Book of starres lights to eternall blisse."

[3] E. g. Luke xiv. 26: "If any one come to Me, and *hate* not his father and mother."

[4] E. g. John vi. 53, 60, our Lord's discourse on the necessity of eating His Flesh and drinking His Blood, explained by His words in Matt. xxvi. 26—28: "Take, eat, this is My Body." "Drink ye all of this: for this is My Blood of the New Testament;" words spoken just a year after-

In order to try us. He does it in order to allow us, if we will, to carp and cavil, and to rely on our own reason, with overweening pride and presumption, by which we shall be self-condemned; He does it in order to teach us that all parts of Scripture are dependent on one another, like limbs of a well-organized body, or like parts of a beautiful building; He does it in order that we may not confine our attention to any one part of Scripture, to the neglect of others, but may carefully consider the whole; and in order to exercise our patience and diligence in searching the Scriptures,[5] and to test and prove us, whether we possess those moral dispositions of meekness, candour, and love of truth, which are requisite for admission into the kingdom of God.

But this divine plan in the structure of Holy Scripture is disregarded by many; and great and manifold are the evils which have thence arisen.

The Jewish Rabbis would not receive Jesus of Nazareth. And why? Because their minds were riveted on those Prophecies of the Old Testament which declared the *glory* and *triumph* of Christ; but they would know nothing of those other Prophecies which pre-announced His *sufferings*.

In like manner almost all the false Doctrines which have been propagated in Christendom may be traced to *partial* views of Holy Scripture. It was long ago observed by Fathers of the Church,[6] that it is the characteristic of all Heretics to fix their eyes upon particular texts of Scripture, and to detach them from the context, and to bend, twist, and wrench the rest of Scripture with wilful violence, so as to make it suit their own mis-interpretations of those single

wards, at the institution of the Holy Eucharist; so that they who heard the first discourse had a twelve months' probation before it was explained to them in the second.

The same may be said of Christ's words concerning the other Sacrament: "Except a man be born of *water* and the Spirit, he cannot enter into the Kingdom of God" (John iii. 5), which were afterwards cleared up by His commission to the Apostles, "Go and teach all nations, *baptizing* them." Matt. xxviii. 19.

[5] John v. 39; vii. 38.

[6] Tertullian, c. Praxeam, c. 20: "Proprium hoc est omnium hæreticorum." See also S. Hippolytus, c. Noëtum, c. 3.

texts, instead of endeavouring to ascertain the meaning of those single texts, by reference to *other* texts, which ought to be placed in juxtaposition with them, and to the *general scope and tenour* of Holy Writ. Thus they disturbed the balance, and marred the *proportion of faith.*[7]

For instance, the Sabellians of old, who denied the distinct personality of the Father, the Son, and the Holy Ghost, and affirmed that they were only three names of one and the same Divine Person, appealed to our Lord's words recorded by St. John,[8] Believest thou not that I am in the Father, and the Father in Me? and they shut their eyes to the multitude of other testimonies in Scripture which declare that the Father, the Son, and the Holy Ghost are three Persons in one Godhead.[9] But the ancient Christian Writers, in contending with those false Teachers, protested against such a proceeding. "Do not take Scripture piecemeal," they said, "but consider the drift of the whole."[1]

Almost all the errors which have been disseminated concerning the Person of Christ have proceeded from a like source. "What think ye of Christ?" said our Lord to the Pharisees, "whose Son is He? They say unto Him, The Son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his Son? And no man was able to answer Him a word.[2]" The Jews in this respect were the forerunners of the Arians, as the Ancient Fathers remarked,[3] and of the Socinians of later days.[4] They would have Christ a great Conqueror and King, a great Prophet and Teacher, but, in their ill-informed

[7] Rom. xii. 6. See S. Hilary's Treatise de Synodis, addressed to the Bishops of France, Germany, Spain, and Britain, c. 85; and the remarks added to the treatise of Sixtus Senensis, Ars Interpretandi Scripturas, Regula xci. ed. Colon. 1588, p. 382.

[8] xiv. 10.

[9] E. g. Matt. iii. 16, 17; xxviii. 19. 2 Cor. xiii. 14. Eph. ii. 18.

[1] Cp. S. Hippol. c. Noët. cc. 3, 4, and his recently discovered "Refutation of all Heresies," p. 289, ed. Miller.

[2] Matt. xxii. 41—46.

[3] S. Athanasius, adv. Arianos, Orat. ii.

[4] Cp. Professor Blunt on the Early Church, p. 117.

zeal for the Divine Unity, they would not have a Messiah co-equal, co-eternal with Jehovah. Like the Arians and Socinians, they professed a belief in the Unity of the Godhead, but would not admit a plurality of Persons. And why was this? Because they dwelt only on certain texts which declared the Messiah's Manhood; but did not take into view those other texts, to one of which Christ here refers them, which speak of His glorious Godhead. In like manner, the Arian and Socinian will quote our Lord's words, The Father is greater than I,[5] but they will know nothing of His other sayings recorded in the same Gospel, I and the Father are one,[6] and that all men must honour the Son, as they honour the Father,[7] and, in the beginning was the Word, and the Word was with God, and the Word was God.[8] But the Church of Christ looks at both sets of texts, and harmonizes them all in one confession of Christ, "Very God and Very Man;" and sees in Him "the Root and the Offspring of David;"[9] the Offspring of David as Man, and the Root of David as God.[1]

In early days, certain persons arose, who denied the restorative efficacy of Repentance, and of the means of grace, after deadly sin,—the Montanists and Novatians. And how did they build up their heresy? On the foundation[2] of some isolated places of Scripture, especially of the words near the beginning of the sixth chapter of the Epistle to the Hebrews: "It is impossible to renew unto repentance those who were once enlightened, and have tasted the heavenly gift . . . . . if they shall fall away, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

The whole tenour of Holy Scripture, proclaiming pardon to the penitent sinner, was to be set aside; the love and tenderness of the Father of mercies, the cleansing virtue

[5] John xiv. 28.
[6] John x. 30.
[7] John v. 23.
[8] John i. 1.
[9] Rev. xxii. 16.

[1] "The true sense of Scripture," says Pascal (Pensées, Seconde Partie, Art. ix. sect. xiii.), "is that in which *all* passages of Scripture meet. All the seeming contradictions of Scripture are reconciled in Jesus Christ."

[2] Cp. Tertullian de Pudicitiâ, c. 20; and Philastr. Hær. c. 89.

of Christ's Blood, and the sanctifying influences of the Holy Spirit, were all to be disparaged and forgotten, in order that their arbitary interpretation of a few lines of Holy Scripture might prevail.[3] Placed alone in the scale, that mis-interpretation was to have sufficient force to turn the balance in their favour and to outweigh all other considerations.

In later days, those persons who have framed a peculiar scheme[4] of Reprobation and Election, have fixed their attention on certain portions of St. Paul's Epistle to the Romans, especially in the ninth chapter.[4] They have contended therefrom, that God has created some men as vessels for destruction. They have placed those portions of Scripture in their own theological microscope, and have pored intently upon them, as on shreds and fibres of plants, or on insects' wings, and have excluded other texts from their range, and have magnified the dimensions of those particular passages in the Epistle, till they seem almost to have forgotten that the *main design* of the *whole* of that Epistle[5] to the Romans is to proclaim God's *free grace to all men in Christ,* and that the Apostle expressly declares in it, that *God gave His own Son for us all;* and that the same Apostle says that *God will have all men to be saved,* and that Christ *is the Saviour of all men,* and *tasted death for every man,*[6] and that he asserts that God vouchsafes to every man the free exercise of his will, and invites and enables him by His grace to accept His merciful offers of salvation in Jesus Christ. *Let every one that nameth the Name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honour, and some to dishonour.* And what does the Apostle add? *If a man therefore purge himself from these he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work.*[7]

[3] Cp. Bp. Pearson on the Creed, Art. x.

[4] The Calvinistic scheme; the Lambeth Articles.

[5] Rom. viii. 32. May I refer to my *Introduction* to it?

[6] 1 Tim. ii. 4. Titus ii. 11. 1 Tim. iv. 10. Heb. ii. 9.

[7] 2 Tim. ii. 19—21.

Let us not take any single texts by themselves, but let us *compare things spiritual with spiritual,* and we shall see that the Doctrines of Divine Grace and Human Free Will are like the prismatic hues of the rainbow, differing indeed in colour, but softly shaded off and melting into one another, and blending amicably together in one beautiful picture.

Similar remarks may be made on the great doctrine of Justification.

In opposition to the vain-glorious presumption of those, especially among the Jews, who desired to *justify themselves,* and who thought that they could earn heavenly glory as wages due to their own works, St. Paul taught, in his Epistles to the Galatians and Romans, that it *is God Who justifieth:*[8] that He, by His free love and favour to us in Christ, is the Author of our Justification; and that the spiritual organ, by which Christ's merits are to be apprehended by each of us individually, and to be applied to our own personal justification, is *Faith.*

But this necessary and comfortable doctrine has been abused by many into an apology for a barren profession of belief in Christ, to the disparagement of Christian Charity, and of Christian Holiness. And why? Because they who thus deal with St. Paul's doctrine, have detached it from the context, and from other parts of Holy Scripture, with which it ought to be combined. They have rudely torn it as a branch from the parent tree, and have planted the slip in the small plot and narrow garden of their own exclusive theology, and have expected it to flourish there. But there it withers and dies.

The Apostolic statement of Justification by Faith, which is a salutary corrective of man's pride, *seeking to establish his own righteousness,*[9] is not to be severed from its native stock of Holy Scripture; it is to be preserved entire in its relation to the whole tree; it is to be considered in its original combination with those fruitful precepts of Christian Charity and Holiness, with which both those

[8] Rom. viii. 33. Cp. my *Introduction* to the Epistle.

[9] Rom. x. 3.

Epistles end,[1] as the sum and substance of the whole; it is to be combined with the Apostle's declaration, that the end of the Law is Charity,[2] that the Faith which profits, is Faith working by Love;[3] that Faith, which could even move mountains, profiteth nothing without Charity;[4] that they who believe in God must be careful to maintain good works;[5] and that we shall all be judged hereafter according to our works.[6] It is to be taken in combination with the teaching of St. Paul in his latest Epistles, those to Timothy and Titus, which abound with strong protests against the error of such persons as say that they know God, but in works deny Him,[7] and have a form of godliness but deny its power.[8] It is to be taken in combination with the doctrine of St. Paul's brother Apostle, St. James, whose Epistle is directed against those who cherished a vain conceit that they could attain everlasting salvation by a formal profession of faith, barren of good works.[9]

The doctrine of Justification by Faith, thus combined with other parts of Holy Scripture, is indeed a most fruitful doctrine. On the one hand it declares God's free grace to all, and the plenary virtue of Christ's sufferings on the cross, and condemns all presumptuous notions of any merit on our part, and teaches us not to look inward on ourselves for Justification, but to raise our eyes upward to heaven, and to stretch forth our hands, and to lay hold on the merits of Jesus Christ *the Lord our Righteousness*,[1] and to cling to them with the grasp of Faith.

On the other hand, it reminds us that the hand of Faith, by which we must lay hold on Christ's merits, is not to be a cold and palsied limb, but to be firmly strung with nerves and sinews of spiritual energy, and to be warmed with the healthful life-blood of Christian love; and that the Faith

[1] Rom. xli. 9—21; xiii. 1—10. Gal. v. 13—26; vi. 1—10.
[2] Rom. xiii. 10. [3] Gal. v. 6.
[4] 1 Cor. xiii. 2. [5] Titus iii. 8.
[6] Rom. ii. 6; xiv. 12. 1 Cor. iii. 8. 2 Cor. v. 10. Eph. vi. 8. Col. iii. 24, 25.
[7] Titus i. 16. [8] 2 Tim. iii. 5.
[9] James ii. 19, 20—26. Cp. i. 26, and my *Introduction* to it.
[1] Jer. xxiii. 6; xxxiii. 16. Cp. 1 Cor. i. 30.

which justifies is that living principle which ever moves and works in unison and harmony with God's will and word.

Again; the Doctrine of Sanctification cannot be understood aright without a similar process of Interpretation applied to Holy Writ.

We all need the regenerating and renovating influence of God the Holy Ghost. We confess that the living waters of His grace flow freely to all. We hear the Holy Spirit's voice, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat.[2] I will give unto him that is athirst, of the fountain of the water of life freely."[3]

But we should not rightly interpret the mind of the Holy Ghost, if we did not combine such gracious intimations as these with His own divine declarations in other parts of that Word, that the living waters of His Grace *flow freely* indeed to all, but also *flow regularly* in certain rivers and channels, especially in the Holy Scriptures, and in the Holy Sacraments, and in Prayer, and in Confirmation; and we shall, therefore, not presume that His promises will be made good to us, unless we comply with the conditions which He has annexed to them; but we shall thankfully refresh ourselves with the living waters of His grace by drinking them from those spiritual streams in which those waters flow.

Yet further: the *Facts* contained in Holy Scripture are to be treated in the same way as the *Doctrines;* that is, not independently, but in connexion with each other. Here also we must *compare spiritual things with spiritual.*

For example, if we take away portions of the Gospels, and separate them from the rest, they may sometimes perplex us; but if we regard them as connected together, they will illustrate and confirm each other.

Let us not rashly rend asunder this holy union. Let us not, for instance, imitate those of modern times[4] who allege,

[2] Isa. lv. 1 [3] Rev. xxi. 6; xxii. 17.

[4] E. g. Schleiermacher, De Wette, Strauss, Bruno, Bauer, and others, followed by Essays and Reviews, p. 346, 351, and well refuted by Dr. Davidson, Introduction to the Gospels, i. pp. 116—118.

that because the Evangelist St. Matthew says nothing of the sojourn of the Blessed Virgin at *Nazareth,* but speaks of her first at *Bethlehem,* therefore St. Luke is in error, because he places her at Nazareth before she went to Bethlehem. But let us *compare spiritual things with spiritual.* Let us bear in mind what was the general scope of those two Gospels respectively; the one, that of St. Matthew, designed especially for the Jews; the other, that of St. Luke, intended for the Gentile world. We shall then see, why, in the one, that of St. Matthew, the Holy Spirit dwells particularly on the Birth at *Bethlehem,* the *City of David,* and why, in the other, that of St. Luke, He mentions the previous sojourn of Mary and the conception at *Nazareth, in Galilee of the Gentiles.* Similar remarks may be made on the *two Genealogies* of those two Gospels; as I have endeavoured to show in my Commentary on them.

Thus the Holy Ghost distributes spiritual food in due season to all, by the hands of the Holy Evangelists. Let us thankfully receive it from them.

Again. There are some professing to be wise, who venture[5] to disbelieve the miracle of the Raising of Lazarus, and to question the authority of the Gospel History, because that miracle was not noticed by any one of the three earlier Evangelists, St. Matthew, St. Mark, and St. Luke, but is first mentioned by St. John, who did not publish his Gospel till about seventy years after the Ascension of Christ. If this stupendous miracle was really wrought, how is it, they ask, that it was passed over in silence by all the first three Historians of our Lord's Ministry?

Let us compare things spiritual with spiritual, and we have a ready answer to this objection. The first three Evangelists mention the wonderful enthusiasm with which the People received our Lord when He came from Bethany to Jerusalem. They took up branches of trees and cried Hosanna to the Son of David.[6] How is this enthusiasm to

[5] See a summary of their theories in Meyer's Kommentar, p. 298; and in De Wette's Erklärung, p. 197.

[6] Matt. xxi. 8, 9. Mark xi. 8—10. Luke xix. 36—40.

be explained? What was the *cause* of that rapturous ecstasy and of those strains of adoration? The *miracle* wrought by our Lord at Bethany, and related by St. John alone, supplies the clue to the actions of the people, described by the other Evangelists. For this cause, says St. John himself, the People also met Him, coming from Bethany, for that they heard that He had done this miracle.

Pass to another book, the Acts of the Apostles.

St. Luke, the Author of the Acts, and companion of St. Paul, never mentions that St. Paul wrote any Epistles. This is remarkable, since St. Paul is now known to all Christendom by his Epistles, and since these Epistles often supply the best commentary on the History of the Acts, and are in their turn clearly illustrated by it. But the reader is not referred by the Author of either to the writings of the other, but is left to *search the Scriptures*, and to construct the commentary for himself.

Doubtless there is divine wisdom in this and other similar arrangements. There is Inspiration in this Silence.

The various portions of Scripture are ever touching one another without any evidence of effort on their part; and thus give strength and support to each other, and present the Holy Scriptures to our view as one symmetrical whole.

These *points of contact* have sometimes been called "*undesigned coincidences.*" But surely this is hardly a correct description of them. *Nothing* in the Holy Scriptures is *without design*. The Author of them is God; and whatever He does, He designs; and whatever He designs, He does. There is no such thing as chance in Scripture. There are no accidents in the Bible. The silent adjustment of one part of Scripture to another is not the less designed, because *we do not* at first *perceive the design*; but rather the non-appearance of design was itself designed by God, in order that we might search for, and discover, the coincidences, and that they might serve for our moral probation, and show what manner of spirit and temper we are of. A key is not the less designed for a lock, because the key happens not to be in the lock, but may be hung up on a peg or a nail at a

distance from the lock, or perhaps be in some other part of the house, and not in the same room as the door is to which the key belongs: and our diligence is tried by the search we make for the key. The keys of Holy Scripture are not always in the locks to which they belong.[7] They are very often hung up at a distance from the door: they are very often in other rooms of the house. All this is done with a wise design: namely, in order that our diligence may be used in searching for the keys; and that our labour may be employed in stretching out our hands to take down the keys from the place in which they hang, and our patience may be exercised in trying whether the keys will fit the locks. And if we find on trial, that the keys fit the locks, and move in the wards, and open the doors, then we may be sure that the keys were *designed* for the doors, however little at first sight they seemed to us to be so.

PART V.

Let us now proceed to contemplate *Jesus Christ* interpreting the Bible in matters of *faith*, by the presence and power of the *Holy Spirit in the Universal Church.*

Our Blessed Lord, when He was about to leave His Apostles and to ascend into heaven, said to them: Lo, I am with you alway, even unto the end of the world. After His Ascension the Apostles and Evangelists were endued with power from on high;[1] they were inspired by the Holy Ghost, Whom Christ sent down from heaven to teach them all things, and guide them into all truth, and to bring to their remembrance whatsoever He had said unto them;[2] and were enabled to write the Holy Scriptures of the New Testament; and those Scriptures have been preserved to us in their original in-

[7] Cp. Origen, Prolog. in Psalmos; and S. Hilary, Prolog. in Psalm. § 24, where he compares the Book of Psalms to a beautiful City, with numerous houses; the doors of which are locked with various keys, which are to be searched for with diligence, and then to be applied to the doors.

[1] Luke xxiv. 49. [2] John xiv. 26; xvi. 13.

tegrity, and are now circulated everywhere. Their sound is gone out into all lands, and their words into the ends of the world [3].

But the History of the Christian Church, since the days of the Apostles, shows that those Scriptures have been interpreted in different ways; and many of these diversities of Interpretation concern the fundamental Articles of the Christian Faith.

The Faith is one [4]. Only the *true sense* of Scripture *is Scripture:* and without faith it is impossible to please God [5]. The Holy Scriptures, as St. Paul assures us, are able to make us wise unto salvation through faith in Christ [6]; and the prophet Isaiah describes the way of holiness as a plain way, a way clear and open to simple men; the wayfaring men, though fools, shall not err therein.[7]

We are not now referring to questions of Natural Philosophy and Physical Science [8], or to controverted points of Sacred History or Chronology, which may remain unresolved without detriment to our souls. But we speak of the Articles of the *Christian Faith,* which are necessary for our salvation; and the question for our consideration is—

In the Interpretation of the Bible, in matters of *Christian Doctrine,* is there not provided for all men some safeguard against error, and some sure guidance into truth?

If so, where is it?

Our answer is this. Christ is the Everlasting Word; He is the Author of the Written Word; He is also the Interpreter of the Bible. He has given us the Scriptures by the Holy Spirit, and He expounds the Scriptures by the same Spirit, and that Spirit dwells in His Church Universal. He declares to us the true meaning of Holy Scripture, in all necessary points of Christian Doctrine, in the Creeds and Confessions of Faith, received by the Catholic Church.

The presence of Christ, it is true, is no longer visible, but it is not the less real on that account. He is always walking

[3] Ps. xix. 4.
[4] Eph. iv. 5.
[5] Heb. xi. 6.
[6] 2 Tim. iii. 15.
[7] Isa. xxxv. 8.
[8] See above, p. 39.

among the Golden Candlesticks, which are the Churches.[9] His own words assure us of this; I will not leave you comfortless, I will come unto you.[1] Lo! I am with you alway, even unto the end of the world.[2] I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; He shall be in you.[3] When the Comforter is come, Whom I will send unto you from the Father, even the Spirit of Truth, Which proceedeth from the Father, He shall testify of Me.[4] He shall teach you all things, and will guide you into all truth. He shall glorify Me, for He shall receive of Mine, and shall show it unto you.[5]

Surely these solemn words of Christ have some meaning. And the Apostles, to whom those words were spoken, and who received the Holy Ghost to guide them, were the best judges of their meaning. And how did they understand them? Their practice and language show. When a question arose concerning the obligation of the Levitical Law, and concerning, therefore, the true meaning of the Scriptures, in which that Law was contained, they assembled together, and considered the matter, and framed a decree, which they sent to the Gentile Churches; and so the question was settled.[6]

Here, however, it may be said, True; but the Apostles had special gifts from Christ. He spoke in them; their sentence was from Him. But did not that power of interpreting Holy Scripture cease with them? Was it continued to after-ages?

What does Christ Himself say, Lo! I am with you—I am with you, a partner with you, working with[7] you, and by

[9] Rev. i. 11; ii. 1.
[1] John xiv. 17.
[2] Matt. xxviii. 20.
[3] John xiv. 16, 17.
[4] John xv. 26.
[5] John xiv. 26; xvi. 13, 14.
[6] Acts xv. 1—31; xvi. 4.

[7] Observe that the preposition here rendered "*with*" is not *σὺν*, but *μετὰ*, which indicates Christ's *participation* and *co-operation*, as well as *concomitancy and presence*, with His Apostles.

The force of this preposition (*μετὰ*), in this respect, may be best illustrated by its use in the important text of the same Evangelist (Matt. 23), "they shall call His Name Emmanuel, which being interpreted is, God *with* us," Μεθ' ἡμῶν ὁ Θεὸς (not *σὺν ἡμῖν*), God working *with* us,

you,—and I am with you alway, or, as the original expresses it even more emphatically, all the days,[8] even to the end of the world. And is there not great need of His Presence? St. Paul, speaking to the Ephesian Presbyters at Miletus, says, I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock.[9] And St. Paul commends them to the protection of Christ.[1] Is it probable that the Great Shepherd of the sheep, Who had proved His love by laying down His life for the sheep, should leave them defenceless in their dangers? No. His promise is, Lo! I am with you alway, even to the end of the world.

All saving truth is indeed contained in the Bible; and nothing is to be added to it. But even in the days of the Apostles, some false Teachers, as St. Peter testifies, perverted the sense of the Bible by misinterpretations;[2] and almost all those who have propagated heretical doctrines, from the first century to the present day, have appealed to Holy Scripture in behalf of their false doctrines. Many of those Teachers have been distinguished by learning and ability, and have displayed great shrewdness and sagacity in perverting the sense of Scripture, and in applying it in the support and propagation of their own pernicious opinions.[3]

How, then, is the unlettered Christian to be preserved from such snares? How is he to be enabled to stand firm in the faith?

By the presence and power of Christ. He is the Shepherd and Bishop of their souls.[4] His promise never fails, Lo! I am with you alway, even to the end of the world.

And how is that promise fulfilled? How is that power exercised? How is that protection vouchsafed?

Look at the words of Scripture, in which that promise is contained. Christ first declares His Universal Supremacy.

in us, and by us: God partaking of our Nature, and making us to partake of His Nature.

[8] *πάσας τὰς ἡμέρας.*

[9] Acts xx. 29.

[1] Acts. xx. 32, where the words "give you an inheritance" evidently refer to a Person.

[2] 2 Pet. iii. 16.

[3] See above, pp. 70—75.

[4] 1 Pet. ii. 25.

All power is given unto Me in heaven and earth.[5] And what follows? A commission, extending to all place and time. Go ye and teach all nations (or rather make all nations[6] to be disciples), baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe, or keep,[7] all things whatsoever I have commanded you; and lo! I am with you alway, even to the end of the world.

Here is the root of the Christian Faith. It is more ancient than the New Testament. Every Baptism, administered by Christ's command, required a profession of Faith in the three Persons of the Ever-Blessed Trinity; and whatsoever contradicts that profession, contradicts Christ Who prescribed it.[8]

[5] Matt. xxviii. 18.

[6] Μαθητεύσατε πάντα τὰ ἔθνη.

[7] τηρεῖν.

[8] The administration of Baptism was always coupled with stipulations on the part of the baptized, "*the answer of a good conscience*" (see on 1 Pet. iii. 16, and Tertullian de Coronâ, c. 3, and de Baptismo, c. 13, and S. August. de Fide et Op. c. 9), in a word, by the recital of a *Creed*. This is well stated by *Richard Baxter*, who will not be supposed to overrate the Authority of the Church in matters of Faith, and who clearly points out how Christ Himself speaks by the Holy Spirit in the Church, in the Baptismal Creed,—

"1. The *Baptismal covenant* (says he, in the Introduction to his Catholic Theology, 1675, fol.), expounded in the ancient *Creed*, is the *sum and symbol* of Christianity, by which believers were to be distinguished from unbelievers; and the outward profession of it was men's title to church communion, and their heart-consent was their title-condition of pardon and salvation; and to these ends it was made by *Christ Himself*. (Matt. xxviii. 20. Mark xvi. 16.)

"2. All that were *baptized* did profess to believe in God the Father, Son, and Holy Ghost, and devoted themselves to Him with profession of repentance for former sins, and renouncing the lusts of the flesh, the world, and the devil, professing to begin a new and holy life, in hope of everlasting glory.

"3. This form of baptismal covenanting and profession *began* with *Christianity;* and called our *Christening*, or making us Christians, has been propagated, and delivered down to us to this day, by a full and certain tradition and testimony.

"4. The Apostles were never such formalists and friends to ignorance and hypocrisy, as to encourage the baptized to take up with the saying, *I believe in the Father, Son, and Holy Ghost*, without teaching them to *understand* what they said. Therefore, undoubtedly, they *expounded*

Heretics arose and impugned this Faith. But Christ's promise failed not. He used these Heresies for the clearer manifestation, and stronger confirmation, of the Truth. The various Heresies, which were put forth in ancient times, called forth the vigilance of Bishops and Pastors of Christ's Church; and stimulated them to *search the Scriptures*, and to declare the true sense of the Bible, and to vindicate the primitive Faith, which they had received from their forefathers, and to condemn the erroneous doctrines by which that Faith was assailed.

For example: The false tenets of Sabellianism aroused the zeal of the Church in behalf of the true faith in the Ever-Blessed Trinity. The errors of Photinians and Arians were made subservient to the clearer manifestation of the Godhead of Christ. The Heresy of the Macedonians became an occasion for the fuller declaration of the Divinity of the Holy Ghost. The errors of Marcionites and Manichæans,

those three articles; and that Exposition could be no other in sense than the Creed is. And when St. Paul recites the articles of Christianity (1 Cor. xv.), and mentions the *form of sound words* (2 Tim. i. 13), we may be sure that they all gave the people one unchanged exposition as to the sense. Christianity was *one unchanged thing*.

"5. Though I am not of their mind, that think the Twelve Apostles each one made an article of the Creed, or that they formed and tied men to just the very same syllables, and every word that is now in the Creed; yet that they still kept to the same *sense* and *words so* expressing it, as by their variation might not endanger the corrupting of the faith by a new sense, is certain from the nature of the case, and from the *agreement of all the ancient Creeds* which were ever professed at Baptism from their days; that cited by me (Appendix to *Reformed Pastor*) out of *Irenæus*, two out of *Tertullian*, that of *Marcellus* in *Epiphanius*, that expounded by *Cyril*, that in *Ruffinus*, the *Nicene* Creed, and all mentioned by *Ussher* and *Vossius*, agreeing thus far in sense. And no one was baptized without the Creed professed.

"6. As *Christ Himself* was the *Author of the baptismal Creed and Covenant*, so the Apostles were the Authors of that *exposition* which they then used, and taught the Church to use. And they did that by the *Holy Ghost*, as much as their inditing of the *Scripture*.

"7. Therefore the Church had a summary and symbol of Christianity, as I said before, about twelve years *before any book of the New Testament was written*, and about sixty-six years before *the whole* was written, and this of God's own making; and which was even agreed on when many books of the New Testament were not yet agreed on." (*R. Baxter.*)

affirming that the Old Testament is contrary to the New, stirred up those who proved their agreement. Pelagianism was converted into an opportunity for vindicating the Grace of God. Donatism called forth wise and learned advocates who maintained the Universality of Christ's Church. Thus, says an ancient Father,[9] the errors of Heresy subserved the cause of Truth. Those holy men, who refuted the errors and vindicated the Truth, did not imagine that they were *creating*, or could *create*, any *new doctrine*. No. They knew and taught that *all* Christian *doctrine is* contained in the *Holy Scriptures*. There the Truth was, like the noon-day Sun in the heavens. The Fathers and Councils of the Church could not add a single new doctrine to the primitive Christian Faith, any more than they could add a new beam to the Sun. But the mists and clouds of Heresy had arisen and obscured the Sun; and under God's Providence, Who rules the *storm and vapours fulfilling His Word*,[1] the winds of controversy were made to disperse the mists, and to sweep away the clouds; and calm daylight was restored, and the Sun shone brightly in the sky of the Church.

This blessed work of clarification was effected by Christ. It was He, Who, by His presence and Spirit in the Church, enabled her to confute error and display the Truth. Thus He fulfilled His promise, *Lo! I am with you alway, even to the end of the world*.

But, it may be said, How can we be sure, that some of these opinions, which the Christian Church condemns as false, may not be true? How can we be certain, that some of those doctrines which the Christian Church proclaims in her Creeds as true, may not be false?

Look again at the words of Christ. All power is given unto Me in Heaven and in Earth. Here is an assertion of Universal Supremacy; and it is coupled with an Universal Com-

[9] S. Ambrose, de Incarnat. iv., and S. Augustine frequently dwells on the same thing. See his Tractat. in Joann. xxxvi., and Ps. liv., and Ps. lxvii.; and compare Hooker, V. xliii. 6: "These contentions occasioned the learned and sound in faith to explain such things as Heresy went about to deprave."

[1] Ps. cxlviii. 8

mission to the Apostles, to teach all truth to all Nations; Teach them, He says, to observe, or keep, all things, whatsoever I have commanded you. And this Commission is followed by a promise of His perpetual presence in every age, Lo! I am with you alway, even to the end of the world.

We may be sure, that the Holy Apostles, who were *guided into all truth* by the Holy Spirit sent by Christ for this purpose, complied with Christ's command, and did *teach all truth.* We may therefore conclude, that whatever doctrine can be shown to have been *generally received* by the *primitive Apostolic Churches,* is true, and is a part of Christ's own teaching. And on the other hand, we may be certain, that whatever doctrine can be proved to have been *unknown* to the Ancient Apostolic Churches, or to have been *contradicted* by them, is novel, and therefore false; it is no part of Christ's doctrine, it is no part of the Faith which *was once for all delivered to the saints.*[2]

Here, therefore, we have two Touchstones of Truth; namely, first, Antiquity, and, next, Universality.

On the other hand, we also see two characteristics of Error; namely, first, Novelty, and, secondly, Partiality.

If we examine the most ancient Creeds and Confessions of Faith,[3] we find that the doctrines therein contained are marked by the tokens of Truth here specified; and are thus distinguished from the errors by which they are contravened.

Accordingly, the Ancient Fathers, in reciting the Creed of the Church, describe it as derived from Apostolic teaching, diffused throughout the world. Thus, for example,

[2] Jude 3.

[3] E. g. the Roman, commonly called the Apostles' Creed; the Creed in S. Irenæus, in Tertullian, and S. Cyprian, and in S. Gregory Thaumaturgus; the Creed of Jerusalem expounded by S. Cyril; the Creed of Cæsarea; the Creed of Alexandria; the Creed of Antioch; the Creed of Aquileia; the Nicene Creed; which may be seen in Bingham's Antiquities, book x. chap. 3.

The *substantial unity* and *circumstantial variety* of these several Creeds are very worthy of remark, as showing that these Creeds came from *independent* witnesses, *all agreeing in one faith.*

a learned Father,[4] who was a scholar of S. Polycarp the disciple of St. John, having rehearsed a Confession of Faith, similar in substance to what we call the Apostles' Creed, thus speaks,—"The Church, though scattered throughout the whole world, even to the ends of the earth, hath received from the Apostles and their disciples this Faith . . . . , and she diligently keeps it, as if she dwelt in one house."

Another ancient Writer[5] in the West speaks in similar terms,—"This rule of Faith, being established by Christ Himself, admits no questions among us, except such as are raised by Heresy and make heretics. This Faith we have received from the Apostles. Truth, we know, is more ancient than error. *That* doctrine is most ancient, which can be traced to the beginning;[6] but Novelty is an evidence of falsehood; and whatever comes from the Apostles, *that* is from the beginning." "All doctrine," he says, "which agrees with the faith of the Apostolic Churches is to be received as true; because it is that which those Churches received from the Apostles, and which the Apostles received from Christ; but every doctrine is false which is at variance with the Faith of those Churches, and of Christ."[7]

It is not possible that the Apostles should have been ignorant of Christ's doctrine; and it is not possible that the primitive Apostolic Churches should have been ignorant of the doctrine taught by the Apostles. The nearer it is to the source, the more pure is the stream.

The *agreement* of those Churches *in that one Faith*, is also, as that ancient Author observes, a proof of its Truth. "It was not possible for them all to have *erred into Unity*."[8] Error would have caused *diversity*. The Doctrine which is *one* and *the same* among so *many* primitive Churches, cannot

[4] S. Irenæus, i. c. 2, 3; iii. c. 1—4. Cp. Hooker, III. i. 5, and V. xlii. 1.

[5] Tertullian, Præscr. Hæret. c. 14; and see his Treatise De Virgin. Velandis, c. 1.

[6] Tertullian, c. Marcion. iv. 5.

[7] Ibid. Præscript. c. 21.

[8] Ibid. c. 28.

be false, but must have been received by them from the Apostles, and was received by the Apostles from Christ."

These principles may serve to assist us in our own endeavours to avoid error, and to hold fast the Truth.

Let us apply them to the Confessions of Faith in our Liturgy, specially to that Creed, commonly called the Nicene Creed,[9] in which we join at the Holy Communion.

Why do we regard that Creed as a true Interpretation of the Faith contained in the Bible? Why do we reject all Interpretations of the Bible which are at variance with that Creed?

We do so on the authority of Christ. We do so, because He said to His Apostles, Go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and because He added this promise, Lo! I am with you alway, even to the end of the world.

We revere[1] that Creed, because we know it to have been framed by holy men (Bishops, heads of churches, successors of the Apostles), who had many advantages which we do not possess, for the right Interpretation of the New Testament; especially because the language in which the New Testament was written was their native tongue; and because they possessed many ancient writings penned by Apostolic men, which are not now extant, and which served for the elucidation of the New Testament; and because abundant spiritual graces were shed upon the Church in the age when that Creed was[2] framed; and because those holy men had contended valiantly for the Faith in times of Persecution; and because they had been in daily peril of death, and had the most urgent motives to examine and ascertain the truth; and because they employed the helps of mutual conference

[9] Published at Nicæa A.D. 325, and sometimes called also the Constantinopolitan Creed, from the additions made at Constantinople, A.D. 381.

[1] Cp. Bp. Bull, Defensio Fidei Nicænæ, i. 1.

[2] Or rather *republished*; for in *substance* it had existed from much earlier times. See Socrates, H. E. i. 8; Theodoret, H. E. i. 12. Wheatly on the Nicene Creed, p. 42.

and deliberation; and because, being more than three hundred in number, they came together from various parts of Christendom; and because they brought with them from their several Churches a true report of the doctrines which had been received by those Churches from the Holy Apostles; and because they prayed devoutly for the divine illumination of the Holy Ghost upon their deliberations; and because they placed the Bible before them as the chart and compass of their counsels; and because they agreed in their judgment, and delivered that Creed to future generations, and joined with one heart and voice in professing it, and declared it to be the true sense of Holy Scripture, which the primitive Churches of Christendom had received from Jesus Christ.

Yet further; we receive the Nicene Creed, because we know that when it had been framed and promulgated, at such a time, by such persons, and in such a manner, it was forthwith *accepted by the Church Universal*, which is the mystical Body of Christ,[3] and to which He has promised His presence and His Spirit, and against which the Gates of Hell shall not prevail:[4] which is the Church of the Living God, the Pillar and Ground of the Truth;[5] and because this Creed has been maintained by the great Body of Christians in almost all parts of Christendom to this hour.

Therefore we need not hesitate to say, that Christ's promise has been made good to us in this Creed, and that in it He is present, and speaks by the Voice of the Holy Spirit dwelling in His Church, and *declares to* us *the true sense of the Bible*, with regard to the fundamental articles of the Christian *Faith*; and enables every man, yes, even the simplest child and most unlettered peasant, to discriminate truth from falsehood, and to understand the Bible aright[6] in those heavenly doctrines which are necessary to everlasting salvation.

[3] Eph. i. 23. Col. i. 18.

[4] Matt. xvi. 18.

[5] 1 Tim. iii. 15.

[6] "If we imagine that the Rulers of the Church altogether *erred* at Nicæa, and persuaded Christendom to receive their *error*; and if Christendom *erred* in *receiving* the Nicene Creed, how will the words of

Here also we have an answer to certain objections which are sometimes made.

When you say that the Nicene Creed is a sure and certain exposition of Holy Scripture in matters of Faith, and that the Voice of Christ Himself speaks in the Church declaring the true sense of Scripture in that Creed, do you not, it is asked by some, ascribe *Infallibility* to the Nicene Council, which promulgated that Creed?

What shall we say here? *What is Infallibility?* What does a person, or set of persons, mean, when he or they claim to be *infallible?*

They mean that they suppose themselves to be exempt from the *possibility* of *erring.*

But we claim no such exemption for any person or set of persons, in the world. No; we protest against all such assumptions of Infallibility. We know that persons, who set up such a claim for themselves, are not infallible; and we are sure, that in setting up such a claim as that, they err most grievously, and are guilty of a heinous sin.

We do *not assert,* that the Council of Nicæa *could not* have erred. No one could have predicated *à priori* any such quality concerning it. We could not predicate such a quality of infallibility concerning any Council in the world. But what we assert is, that the Nicene Creed having been grounded on Holy Scripture, and having been promulgated, as it was, as a declaration of primitive doctrine contained in Scripture, and delivered through the Holy Apostles from Christ Himself, came forth from that Council with strong *presumptive evidence* of truth in its favour; and we affirm that this presumptive evidence has now grown into *demonstrative proof,* by the *fact* of the subsequent *reception* of that Creed by the *Church of Christ Universal,* and by the maintenance and preservation of that Creed, under God's Providence, in Christendom, for fifteen hundred years, even to this day.[7]

We do not say of any Council that it might *not have*

our Lord stand good, Who promised to be always present with His Apostles, and consequently with their successors, even to the end of the world?" Bp. Bull, Def. Fid. Nic. i. 2.

[7] Even the long-continued contests of the Eastern and Western

erred; but we affirm, that a Council *has not erred* in anything which it has so framed and promulgated, and which has been *received* by the Universal Church. We do not claim for it any *à priori infallibility*, but we do assert for it an *à posteriori inerrancy*.

But it may be said, Do you not by this argument from Catholicity, afford some countenance and encouragement to dangerous errors, especially to those of the *Church of Rome*, which have been very widely diffused, and which also lay claim to Universality?

No, assuredly not; on the contrary, we provide the strongest *safeguard against those errors*.

The Church of Rome appeals to the Holy Bible in behalf of some of her errors. For instance, her fundamental error of all, the groundwork of her whole system, is based on her own interpretation of our Lord's words, in St. Matthew's Gospel, to St. Peter, "I say unto thee, Thou art Peter, and on this rock I will build My Church."[8]

How may we decide this question? By reference to the Bible? But will she not set her own interpretation of the Bible against ours? Certainly she will. We must therefore resort to *facts*. Let us try her doctrine by that very test to which she herself appeals, namely, *universality*. We can show that this *interpretation* of *that* text of the Bible was *not received* by ancient Christendom; that it is a *new* interpretation, and is therefore *false*. And in like manner we can show that her peculiar dogmas, which we reject, have no such claims, as she pretends, to antiquity and universality, and are therefore untrue. Those dogmas may be widely spread at *this time;* but that does not prove them to be true. For we know from Holy Scripture that errors will be spread far and wide. Tares will abound in the Field of Christ's Church. But wide diffusion in later ages, that is, in times subsequent to the Apostles, does not

Churches concerning the *Filioque* (on which see Bp. Pearson on the Creed, Art. viii.), are proofs of the tenacity with which both cling to the Creed; and are striking proofs of the universal reverence in which the Creed is held.

[8] Matt. xvi. 18.

constitute universality. Universality, let us always bear in mind, is not only a thing of *place*, but also of *time*. Let Rome show, if she can, that her dogmas are Catholic in the true sense of the term. Let her show that they are ancient; that they are primitive; that they were taught by the Apostles and by Christ. Let her show that the Apostolic Churches agreed in them; that they put them into their Creeds and Confessions of Faith. Let her show that her Trent Creed is like the Nicene Creed. She cannot do this. We may therefore refute her dogmas with Christ's words to the Pharisees, "*From the beginning it was not so.*"[9] We can point to the times when her errors first crept into the Church. They are new, and therefore false. Her peculiar dogmas are not Catholic truths. No; they are anti-catholic errors; they are novel corruptions of the ancient Catholic Faith.

Observe also, how, under God's controlling Providence, the Church of Rome herself has been made to be a witness to the Catholic Faith, at the same time that she convicts herself of corrupting it by novelties and errors. She holds in her hand the Nicene Creed; and has held it ever since it was framed. Thus, thanks be to God, she has done, and still does, her part, in conjunction with other Churches of Christendom, in maintaining the true ancient Catholic Faith, which is contained in Holy Scripture, and is declared in that Creed. She contributes a share to the universal agreement of Christendom in that Faith.

Thus far she does well.[1] But, alas! she corrupts that Faith. In the sixteenth century after Christ, at the Council of Trent, she added twelve new articles to that ancient Catholic Faith, and she imposes those new doctrines on the consciences of all men, as far as she is able. And she then openly avowed, that she did not rest on Holy Scripture

[9] Matt. xix. 8.

[1] So she does also in the Creeds which she uses in the administration of the Sacraments. Rome does not use the *Trent Creed*,—but "*the Apostles' Creed*,"—in administering Baptism; and she has not ventured to put the *Trent Creed* into the Mass; but there she uses the *Nicene Creed*. Two remarkable testimonies to the truth.

alone as the foundation of faith. She put forth,[2] as it were, another Bible, her own unwritten Tradition, as of equal authority with God's Written Word. And now in the nineteenth century,[3] she has recently added two other new dogmas to the ancient Faith, She requires all men to believe, as necessary to everlasting salvation, that the Blessed Virgin Mary was free from original sin; and that the Roman Pontiff, when speaking *ex cathedrâ* is *infallible* in all his decrees concerning faith and morals. (July 18, 1870).

Again: we have here also an answer to those who profess a pious zeal for the Sufficiency and Supremacy of Holy Scripture, and for the perfection and clearness of the Bible, and yet resent any restraint on *their own interpretations of* Holy Scripture as an infringement on Christian Liberty; and who allege that an appeal to the Creeds and Confessions of Faith publicly professed by the Church is a violation of that Liberty, and a disparagement of the dignity of Christ.

We also are zealous for the Sufficiency and Supremacy of Scripture. Holy Scripture is our only Rule of Faith. To it every doctrine must be conformed: by it every doctrine must be tried. The Bible is our only Rule. But we need guidance and assistance for the *right application* of that Rule. And unhappily, there are persons, who wrest the Rule aside by their perverse interpretations of the Bible, and who would have us submit to their erroneous interpretations of Scripture; and who impose those false interpretations as oracles of Divine Truth. Let us, therefore, thank God, that He has given us help for the right interpretation of the Bible, by the Presence and Spirit of Christ in the Church, declaring the true sense of Scripture, in these Confessions and Creeds. If then, we value the Rule, let us be duly thankful for the means which God has given us *for its protection, and for its right application.*

Holy Scripture is like a fair garden, in which are all fruits and plants, that are healthful and refreshing to the soul. But the garden needs a *fence* to protect it from those

[2] In the Trent Council, Session iv. [3] Dec. 8, 1854.

invaders who would rudely spoil and ravage it. If we love the garden, let us keep up the fence.

Again, it is true that Holy Scripture is perfect, and is clear in necessary things. But it is also true that men are very imperfect, and are often blinded by prejudice, passion, or interest, or led astray by the arts of false Teachers, and by the malice of the Tempter.

Let us, therefore, maintain our Creeds and Confessions of Faith. They are safeguards which Christ Himself has given us, for the preservation of this heavenly treasure. Let us not sacrifice them to the wilful caprice of those, who, it is to be feared, when they profess themselves zealous for the supremacy and sufficiency of Holy Scripture, are in fact zealous for the supremacy and sufficiency of their own private and erroneous interpretations of Scripture; and would overthrow those safeguards, by which the true interpretation of Scripture is preserved, and by which the supremacy and sufficiency of Scripture are upheld.

But again, it may be said, Is not Christian Freedom fettered by Creeds and Confessions of Faith? No: not by the Creeds and Confessions of Faith, which have been received from Ancient Christendom. Holy Scripture is the Word of Truth. The true sense of the Bible is the Bible: a *false* interpretation of the Bible is *not* the Bible, but a corruption of it. And, in the ancient Creeds of the Church Universal, Jesus Christ, Who has promised to be present with His Church, speaks to us by His Spirit, and declares to us the true sense of the Bible.

Let us put it to reasonable men, whether a Christian Congregation is more free, when it listens to the Truth preached to it in accordance with the Ancient Creeds, or when it is required to accept from a Preacher some novel and private interpretation coined in the mint of his own brain, and stamped with his own image and superscription, and put forth in the name of Christ? Is he not issuing forged money, and requiring the people to accept his own spurious and debased counterfeit, instead of sterling coin? Can a Christian Congregation be said to be *free*, when it is duped by such imposture as that? Is it not rather subject

to the worst tyranny, and enslaved by the worst bondage, the tyranny of a false teacher? Is it to be patiently endured, that they who preach to others should *claim dominion over their faith*,[4] and *lord it over God's heritage*,[5] and obtrude their own private notions on the consciences of the People in the place of God's Word, and that they should perpetrate this wrong in the sacred name of Liberty? No, rather, let us hold fast Christian Truth, as delivered to us by Christ Himself, speaking to us in His Body, the Church Universal; and then we may be assured that we shall enjoy true Christian Liberty. For, as the Psalmist speaks, *I will walk at Liberty, because I seek Thy commandments*,[6] and as Christ Himself says, *the Truth will make you free*.[7]

Thanks be to God, the Church of England maintains these principles. She has placed the ancient Creeds of Christendom in her Liturgy; and thus she has provided a salutary check and guidance for her Ministers, and has afforded a preservative to her People against corruptions of the Truth. Thus she has protected them against encroachments on their Christian liberty, and against usurpations of their Christian rights and privileges, which might be menaced and invaded by false Teachers who handle the Word of God deceitfully.[8] She has provided for them the best Commentary on Holy Scripture in matters of Christian doctrine. And in authoritative decrees,[9] published at her Reformation, she gave injunctions to her Ministers, not to obtrude any doctrine on her People that is not agreeable to Holy Scripture, and has not been deduced from Scripture by primitive Fathers of the Church.

But, it may be asked, do we not thus obstruct the course of intellectual *progress?*

Is then the Gospel a physical Science? Is it like Botany,

[4] 2 Cor. i. 24.
[5] 1 Pet. v. 3.
[6] Ps. cxix. 45.
[7] John viii. 32.
[8] 2 Cor. iv. 2.
[9] Canon of 1571, De Concionatoribus; and see Reformatio Legum, "De Summâ Trinitate," cap. 13; and ep. Bp. Andrewes' admirable Sermon ii. on "Worshipping of Imaginations," vol. v. p. 57; and Dr. Waterland's excellent Treatise, "On the Use and Value of Christian Antiquity," Works, vol. v. p. 317, ed. Oxf. 1823.

Chemistry, or Geology? Are Articles of Faith like human inventions, which may be improved by ingenious devices and clever experiments? Are they like mechanism, which may be taken to pieces, and altered, and rearranged by human hands? If they are, then there is good reason for the question.

But if the Faith *has been once for all delivered to the Saints;*[1] if the Gospel, preached by Christ and His Apostles, is the *Everlasting Gospel;*[2] if it is more stable than the sun and stars fixed by God in the sky,—if it is the unchangeable Code, by which we shall be judged at the last day,—if any man, or even an Angel from heaven, is *to be anathema,* if he preaches to us *anything besides that Gospel,*[3]—then let us be content with that Gospel; let us not look for new discoveries in the Christian Faith; but let us seek to know it better, and to grow in grace, and to advance in the practice of those duties which that Faith enjoins. Then we shall make true progress; every day of our lives will bring us nearer to heaven.[4]

[1] Jude 3. [2] Rev. xiv. 6. [3] Gal. i. 8, 9.

[4] This essential difference between Theology and Physical Science has been very well stated by Pascal, Pensées, Première Partie, Art. i. "In *Theology*, it is Authority which has the principal weight. In order to produce entire conviction of the truth of doctrines incomprehensible to Reason, it is sufficient to show that those Doctrines *are contained in Holy Scripture;* and in order to prove the uncertainty of things which may seem most probable in Theology, it is sufficient to show that they are *not contained in Holy Scripture.* Because the principles of Theology are *above* Nature and Reason, and the intellect of man is too feeble to attain to them by its own force, and cannot reach them, except it is lifted up by an omnipotent and supernatural power. The case is very different with things which are in the domain of the Senses and of Human Reason. Geometry, Arithmetic, Music, Medicine, Architecture, and all experimental Sciences ought to be improved in order to be perfected. Authority is useless there. The ancients received only a faint sketch of them from their predecessors, and have handed them down to us; and we shall hand them down to others, and other generations will hand them down to those who will follow after, in order that these Sciences may receive fresh improvements in each successive age.

"This essential difference between Theology and Physical Science may well inspire us with sorrow for the blindness of some who apply Authority alone to Natural Philosophy, instead of resorting to Reason and Experi-

Let it not be alleged, that we thus elevate the Church, to the disparagement of Christ Her Lord. No: we contend for Christ's Universal Supremacy. We proclaim His perpetual presence, and continual operation in the Church. And if we did not do this, we should be maiming His dignity and mutilating His prerogatives. We should be impugning His Truth, and disparaging His Love, and charging Him with forgetfulness of His own promise, by which He pledged Himself to be ever with His Church, *Lo! I am with you alway, even to the end of the world.* We should be degrading the Lord of all, Who is ever present in His Church, and Who ever watches over her, and loves her as His own Spouse, and governs her, and sanctifies her by His Spirit. We should be misrepresenting Him, as if He were like some Epicurean deity, not caring for sublunary things.

But Christ is the Head, and the Church is His Body; and He animates the Body. Let us not separate the Head from the Body. Let us cleave to the Body for the sake of the Head. Let us hold fast to the Church for the sake of Christ, Who speaks and works in her, according to His most true promise, Lo! I am with you alway, even to the end of the world.

Let us take warning from the calamities which have arisen in Christendom from false principles with regard to the Inspiration, and to the Interpretation, of Holy Scripture.

In our inquiries concerning the proof of the *Inspiration* of the Bible, we have seen the evils which have resulted from the false theory of those who based their belief in the Inspiration of the Bible on their own private consciousness, or inward illumination. We have seen how this principle has served the cause of Infidelity, and has led to the rejection of the Bible.

ment. And it may also fill us with horror for the wickedness of others, who employ Reason alone in Theology, instead of appealing to the authority of Holy Scripture and the Fathers of the Church. Our duty is to excite the courage of those timid spirits, who dare not find out any thing in Physics, and to confound the insolence of those rash adventurers who broach novelties in Theology."

We have also seen, that the principle of private judgment, adopted by some as sufficient for the right *Interpretation* of the Bible, has been fraught with disastrous consequences in the production of miserable strifes and endless divisions in Christendom, and by the encouragement and aid it has given to perversions of the sense of Holy Scripture, and to the rejection of the Prophecies, the Miracles, and the Doctrines of Revelation.

But, on the other hand, thanks be to God, we have seen that there is a solid Foundation, there is an immovable Rock on which we may here stand; and in both cases it is the same Foundation, the same Rock, Jesus Christ.

Let us thankfully admire the analogy which subsists between the plan which God has been pleased to adopt for assuring us of the *Inspiration* of the Bible, and the method which He has employed and prescribed for guiding us to its right *Interpretation*.

God the Father is the Everlasting Original, from Whom all our blessings come, and they all come to us through the Everlasting Son, by the Everlasting Spirit, the Holy Ghost. Thus the Three Persons of the Ever-blessed Trinity co-operate in the bestowal of all good on our souls and bodies.

Christ is the Eternal Word of the Father. And Christ reveals the Will of the Father. He reveals it by the Holy Ghost in the Book of Creation—in the Bible of Nature, by His works. He reveals it by the Holy Ghost in the Volume of Scripture by His Word. And, as we have seen, Christ, Who is the Everlasting Word, and Who took our Nature and became the Incarnate Word, attests the *Inspiration* of the Written Word. In the days of His Flesh upon earth He avouched the Inspiration of the Old Testament. He subscribed it with His own sign manual, and sealed it with His own seal, and delivered it as God's Word to the Church, and by the Church to the World.

Christ, when He had ascended into heaven, sent down the Holy Ghost to abide for ever in His Church Universal, and He promised to be ever with her by the Holy Ghost,

Whom He sent to guide His Apostles into all truth, and to teach them all things. He enabled them to write the New Testament, and by the same Holy Ghost dwelling in the Church Universal, and declaring the mind of Christ by its common consent and practice, Christ Himself proclaims the *Inspiration* of the New Testament.

Precisely the same method has been pursued by Almighty God, for guiding us to the right *Interpretation* of the Bible.

Christ, the Everlasting Word, is the Expounder of the Written Word. As we have seen, He interpreted the Old Testament, in person, when He was on earth. After His Ascension He explained its meaning by His Spirit in His Apostles. And when, after their departure, Heresies arose, He declared the true meaning of Holy Scripture by Creeds and Confessions of Faith, received by His Church Universal, to which He has promised His presence even to the end of the World.

Here, in fine, we may find peace among all the strifes and contradictions of this world. Under the shadow of Thy wings, O Lord, shall be my refuge;[5] under the shadow of Thy wings will I rejoice. How excellent is Thy mercy, O God; the children of men shall put their trust under the shadow of Thy wings! They shall be satisfied with the plenteousness of Thy House.[6] O how plentiful is Thy goodness, which Thou hast laid up for them that fear Thee, and that Thou hast prepared for them that put their trust in Thee, even before the sons of men! Thou shalt hide them privily by Thine own presence from the provoking of all men; Thou shalt keep them secretly in Thy Tabernacle from the strife of tongues.

May He, of His infinite mercy, heal the breaches of divided Christendom. May He pour out His Spirit upon us, the Spirit of Love and Peace. May He persuade us all to be less tenacious of private notions and personal interests, and to be more zealous for the Truth, and for the general good of all. May He bring the scattered members of His

[5] Ps. xvii. 8; lvii. 1; lxiii. 8.

[6] Ps. xxxvi. 7.

family to dwell together in Unity. May He unite those who are separated from us, at home; and may He also touch the hearts of many in foreign lands, and may we all meet together as brethren on the common ground of Holy Scripture, as interpreted by Christ Himself in the New Testament and in the consent and practice of His Ancient Catholic Church!

Let us recapitulate briefly what has been said.

Many, we have seen, receive the Bible as God's Word, and yet teach erroneous and dangerous doctrines, with the Bible in their hands. The Socinian appeals to the Bible in support of his denial of Christ's Divinity. The Romanist pleads some texts in defence of his dogmas of Papal Supremacy and Infallibility, and of Purgatory and Transubstantiation, and of the Immaculate Conception. The Calvinist and the Baptist say that the Bible is their own standard of faith, and that they can read their own tenets there. And as to Church discipline and Church government, there is scarcely any form of Dissent which does not profess to see its own opinions reflected in the glass of Holy Scripture.

What then is to be done?

We are, indeed, to search the Scriptures, and to endeavour, to the best of our ability, to convince the gainsayers thereby; but we must remember that the Bible itself teaches us that God has not only given us the *Bible as a Rule*, but has also given us the *Universal Church* to assist us in the *right application of the Rule*. We must bear in mind that in the Bible Christ has declared that He has founded in the world His Church as a visible, permanent Society, and has promised to give to her the Holy Spirit to abide with her for ever;[7] that He has promised to be with her alway, even to the end of the world,[8] and that the gates of hell shall never prevail against her;[9] and therefore St. Paul calls the Universal Church "the pillar and ground of the

[7] John xiv. 16. [8] Matt. xxviii. 20.
[9] Matt. xvi. 18.

truth,"[1] and St. Jude exhorts us to "contend earnestly for the faith once for all delivered to the saints."[2]

Consequently we are sure that whatever *sense of Scripture* can be proved to have been *received by the Church of Christ Universal*, is the *true sense of Scripture;* and that whatever has *not been received by her* as the sense of Scripture, is *not the true sense of* Scripture; but is an utterance of erring man, imputing his own imaginations to the Infallible God.

This, as we have seen, is the ground on which we hold the doctrines of the Nicene Creed, the Creed of Universal Christendom—and reject everything that is repugnant to it. That Creed is a sound exposition of the true faith; it may be said to rest on the authority of Christ Himself and of the Holy Spirit, dwelling in the Church Universal.

What, then, is our answer to the Socinian, the Romanist, the Calvinist, and the Baptist, in regard to the special dogmas mentioned above as held by them? We say to them, Show to us, if you can, that *your* interpretation of Scripture was *propounded by the Universal Church* of Christ as *a true* exposition of Scripture, and was generally *received* in ancient times as such, and then we shall be ready to accept it—but *not till then.*

But if we are able, as we are, to point to the time when those *peculiar dogmas were first broached*—some of them very recently—(e. g. the dogma of the Immaculate Conception and of Papal Infallibility) then we are sure that they are no part of "the faith once for all delivered to the saints," but are corrupt adulterations of that faith which we are bound to maintain.

Let us not separate the Bible from the Church, nor the Church from the Bible. Let us not think to have a Church without the Bible, or to have a Bible without the Church. What God hath joined together let not man put asunder. If we sever the one from the other, we shall lose both; but let us revere the Bible as the Word of God, and the Church

[1] 1 Tim. iii. 15. [2] Jude 3.

as the House of God; let us recognize Christ speaking to us in the Bible, and as delivering the Bible to us by the Church, which is commissioned by Him to keep, guard and interpret it to the world. Then we shall not be shaken or unsettled; and we shall be enabled, by God's grace, to establish others in the faith; and shall rejoice together with them in love, when faith shall be swallowed up in sight, and hope in fruition, and God be all in all.

ON THE REVISION OF THE AUTHORIZED VERSION.

What has been now said concerning the Interpretation of the Bible, implies as a postulate that due care should be taken to secure the most accurate *Text* of the Bible, by means of collation of MSS., and of ancient Versions, and of Greek and Latin Fathers, and to obtain the most correct *Translation* of it by grammatical and philological helps.

We may, therefore, be thankful that a design has now been undertaken by a body of learned men to revise the English *Authorized Version* of the Holy Scriptures, which was published in the year 1611.

Here two things seem to be requisite.

First, that the best English Translation attainable from the various critical helps available since that time, should be provided; due regard being had, in substance and language, to our present admirable Authorized Version.

Secondly, that the sacred bond of unity should not be broken, which connects almost the whole Anglo-Saxon race in the use of one and the same Version of Holy Scripture.

It were much to be wished, that both these benefits could be attained by one and the same publication.

But this is hardly practicable. When our Authorized Version was framed in 1611, England had scarcely any Colonies; and the English Nation was almost coincident with the English Church. When Englishmen emigrated to foreign lands they carried with them the English Bible, which is now diffused in all parts of the world; being received by English-speaking Nonconformist congregations in Great Britain and in other lands, as well as by those congregations which are in communion with the English Church.

This difference of circumstances ought to be carefully borne in mind.

It might be possible for English and American Churchmen and Scholars to revise and improve the English Authorized Version; but it is doubtful whether the Version thus revised by them would be afterwards *accepted* as *the Authorized Version* by English-speaking Christians of Protestant Societies in all parts of the world, instead of the present Authorized Version. And if not, then the sacred bond of unity, which now joins them together with us, would be broken, and any advantages that might be reaped from the revision would be too dearly bought by such a sacrifice.

On the whole, it may be submitted for consideration, whether the best course at present would not be, to do two things;

First, to produce the best possible revision, not that it may *supplant* the present Authorized Version, but that it may be *supplementary* to it. Such a revision would be a manual of great value to the Clergy and Laity for consultation, and would possess a certain authority, and be a companion to the Authorized Version.

And, secondly, it would be well that the *margin* of our Authorized Version were enriched with additional alternative renderings carefully considered, and that the officiating Minister should be allowed to read in the public congregation the marginal renderings, instead of the renderings in the text; if after careful critical study (which would be encouraged by such a permission—a thing greatly to be desired), he were satisfied that the marginal rendering were preferable to that in the text. This was the usage of the Hebrew Synagogue in its public reading of Holy Scripture,[1] and was sanctioned by Christ Himself.

By such an arrangement as this, we should be enabled to preserve and augment the benefits we possess in our Authorized Version, without endangering the inestimable blessing we enjoy in that sacred symbol of unity, which binds almost all the English world together in a bond of

[1] In which the *Keri*, or reading in the margin, was substituted for the *Chetib*, or that in the text, in the public reading of the Scriptures in the Synagogues, in which our Blessed Lord and His Apostles took part. See Vitringa de Synagogâ Vetere, p. 958, and Leusden. Theol. Heb. p. 272.

Truth and Love by the use of one and the same English Bible.

One other consideration may be offered here. The present are critical times. Unbelief and Romanism are active among us.

May it not be feared that alterations (such as we are led to anticipate) in the Text of our Authorized Version would strengthen the hands of Unbelievers and Romanists?

The Unbelievers would say to us: "You tell us that the Bible is the Word of God: that it is true, and inspired, and you require all men to receive it as such.

"But the Bible has now been altered by you in many hundred, perhaps many thousand, places; and when some more years are passed away, you may probably alter it again in many more. How can the genuine unerring Word of God be rightly altered by man? Let us also ask this question: Which of the two Bibles are we to receive? that which was authorized *before* your alterations of it, or that which is authorized by you now?"

Again, the Romanist may say to us: "You taunted us with being enemies of the Bible because we warned our people against *your* Bible. This was an unjust reproach. We did not warn them against the Bible, but against your Translation of it. And why? because that Translation was inaccurate. And now you confess that we were in the right. You yourselves acknowledge your Bible to be an erroneous one, for you have now altered it in a very great number of passages; which you never would have done, if you had believed it to be correct."

We well know that such allegations as these ought not to have any weight with wise and learned men. But the misfortune is, that the great majority of mankind are not wise and learned; and that they would easily be swayed and led away—and many of them be glad to be led away—by such specious allegations as these. And our wisdom is to take men as they are, and to make charitable allowances for their weaknesses.

The Apostles and Evangelists were guided by the Holy Ghost, and they acted on this principle. They had before

their eyes the Septuagint, or Greek Version of the Old Testament. That was "the Authorized Version" of the Hellenistic Jews and of Eastern Gentile Christians.

The *Septuagint* is far *inferior* as a Version to our *English* Authorized *Version*. The Apostles and Evangelists being Jews, and being divinely inspired, might have made a far better Version than the Septuagint. But they *did not do so*. And why? Because it was "the Authorized Version;" and they thought it better to leave it as it was, rather than to disturb the faith of many multitudes of common people by altering it. It is true that in quoting the Old Testament they sometimes deviated from it; and thus they proved themselves to be conscious of its defects. But they left it as it was, and did not try to substitute another Version in its place. May we not derive some instruction from their example in this respect?

ON THE REVISION OF NEW LECTIONARY.

It is the office of the Church of God to guard and authenticate and preach God's Word, and she does this by the *public reading* of Scripture, which (as Hooker has reminded us) is the *best preaching*. For more than three centuries after the Reformation it was the glory of the Church of England, among the churches of Christendom, that not a day passed but she read *four chapters* of Holy Scripture in her public assemblies. But in a hurried session of the Convocation of Canterbury, on February 13th, 1872, it was agreed that on almost all weekdays throughout the year the officiating minister in a parish church might be at liberty to *omit one Lesson* at Morning Prayer, and one at Evening Prayer; and this permission was afterwards authorized by the Legislature,[1] although, by the New Lectionary, sanctioned in the preceding year, 1871, the Scripture Lessons had been much curtailed, so that, unless the Clergy decline

[1] Act of Uniformity Amendment Act, 1872.

to use this permission, the people are now to be content with the stinted allowance of *two short Lessons* daily, whereas formerly they had the benefit of *four longer ones.*

It is much to be wished, that no clergyman would avail himself of this permission, but would read *two Lessons* at Matins and Evensong. It was the heresy of the Manichæans and Marcionites to separate the Old Testament from the New; but it was the practice of the Primitive Church to read both Testaments together.[2] If men disparage the Old Testament, as compared with the New, or contrast one Testament with the other, and weigh one against the other in the opposite scales of human opinion, they will soon lose both Testaments.

That we have gained much by the New "TABLE OF LESSONS" we must thankfully acknowledge; but that we have also lost a great deal also we must no less sorrowfully deplore. The use of the New Lectionary for some years has discovered many blemishes and defects in it to all careful students of Scripture.

By the New Lectionary we have lost about one hundred and fifty chapters (viz. ninety-eight entire chapters and one hundred and one portions of chapters) of the *Old Testament* from our daily calendar. One-third of the Canonical Scriptures of the Old Testament is now never read in our Churches. And this loss is greater than it seems to be; because in the Lessons read according to the New Lectionary I have counted those which have been added to be read at a *third* service on *Sundays.* Many persons attend the service of the Church twice on Sundays; but few attend *three* services on that day. The second and third services are attended by different congregations.

The loss is also very serious in the *New Testament.*

According to the *Old* Lectionary the *New* Testament was

[2] Tertullian, Praescr. Haeret., c. 36: "Legem et Prophetas eum Evangelicis et Apostolicis literis miscet." "In the ancient Church," says Bingham (Antiq. XIV. iii. 2), "there were always *two* Lessons read *at least*, and sometimes three or four, and these partly out of the Old Testament and partly out of the New. Only the Church of Rome seems to have been a little singular in this matter."

read through (with the exception of the Apocalypse) *three times* a year in our churches. By the *New* Lectionary it is only read through *twice;* and on some occasions the New Testament Lessons are very brief, consisting of only *fourteen* or *sixteen verses.*

The *shortening* of the Lessons of the *New* Testament, in the New Lectionary, is even more injurious than at first sight it may appear, because it affects the *Sunday* services of the Church.

Formerly, under the Old Lectionary, the congregations of the Church of England were sure of hearing *two whole chapters* (with very rare exceptions) of the *New Testament, on every Sunday in the year.* But now they are reduced to the comparatively poor pittance of *two fragments,* often very small, of two chapters of the New Testament on the *Lord's Day.* And this evil is the greater, because a large portion of our population rarely goes to church except on *a Sunday.* The loss therefore on the whole to our people is very great, and urgently demands reparation.

I would therefore venture to offer the following suggestions :—

1. That, in the *Sunday* service, the officiating minister should be allowed to read the *entire* chapter of the *New* Testament from which the *portion* is taken which is prescribed by the New Lectionary.

2. That in the *daily* service he should *be required* to read *both Lessons;* one from the Old, the other from the New Testament.

3. That in order to provide for the reading of many important portions of the *Old* Testament (which are now omitted, and which ought to be read), the average length of the Old Testament Lessons should be increased.

4. That Lessons should be provided for the Eves of the greater festivals: *e. g.* Christmas Day, Epiphany, Ascension Day, Whitsun Day, Trinity Sunday, as now for Easter Even.

5. That the officiating minister be *allowed* to *read* the *marginal* rendering in lieu of that in the *text,* if after critical study of the original Hebrew or Greek (which would be encouraged by such a permission, and which is greatly

needed) he were satisfied that the *marginal* reading is preferable.

6. In the selection of Sunday Lessons care should be taken that they should, as far as possible, harmonize with one another and with the Gospel and Epistle. We had formerly a beautiful specimen of this kind of spiritual mosaic work on the eighth Sunday after Trinity, where the example of the *disobedient prophet* (in 1 Kings xiii.) and of the *obedient prophet*[3] were brought by the Old Lectionary into happy contrast with our Blessed Lord's words in the Gospel,[4] "Beware of false prophets," &c. This is now lost.

The Epistle and Gospel for the thirteenth Sunday after Trinity harmonize with one another in showing the preparatory and inadequate character of the Levitical law,[5] as compared with the permanence and sufficiency of Christianity, the former being represented by the Priest and Levite, and the latter by the Good Samaritan, the type of Christ.[6] This concord ought to be promoted by the appointment of suitable *Lessons*, illustrating the same truth.

This may serve as a specimen to show that the construction of a Lectionary is a work which demands great care and skill.

7. Wherever it is found desirable to *lengthen* a Lesson in either the Old or New Testament, a balance may be struck in many instances by *shortening* the Lesson from the other Testament in the same service, and *conversely*.

8. As already said, we now hear the New Testament read *only twice in the year*, instead of *three times*, as formerly, in our churches.

In forming the New Lectionary the design of the framers has been that the New Testament should be read *through twice in the course of the year;* and that the Gospels should be read in the mornings of one half the year, nearly, and in the evenings of the other half.

This scheme of adjusting the Gospels to the Procrustean bed of a half-year has led to an unmerciful dissection of many of the most beautiful portions of Holy Writ.

[3] 1 Kings xxii.
[4] St. Matt. vii. 15.
[5] Gal. iii. 16—22.
[6] St. Luke x. 23—38.

In order to remedy this evil, and to recover a larger supply of the *New Testament*, let me suggest, by way of compensation, that what is now read in *twelve months*, should be read in *ten months*. This could be easily effected by a very moderate extension of the length of the New Testament Lessons. And in the *two months* thus gained for the reading of the New Testament, let me further suggest that the portion of the New Testament which is most intelligible to our Congregations, and therefore most edifying, namely, the *four Gospels*, or the greater part of them (some portions of St. Mark, as being identical with portions of St. Matthew, might be omitted), *should be read both morning and evening in those two months*. This, I venture to think, would be a simple process, and a considerable improvement of the New Lectionary.[7]

A great benefit has been conferred on the Church by recent Ecclesiastical Legislation, in giving power to the Ordinary to provide Special Psalms and Special Lessons for Special Occasions, in addition to those already appointed in the Book of Common Prayer.

This power was exercised in our Diocesan Synod at Lincoln, in 1871, as may be seen in the following TABLE:—

PROPER PSALMS AND PROPER LESSONS FOR SPECIAL OCCASIONS,

AS PUT FORTH BY THE ORDINARY, IN THE DIOCESAN SYNOD HELD AT LINCOLN, ON SEPTEMBER 20TH, 1871.[8]

TABLE I.

PROPER PSALMS FOR SPECIAL OCCASIONS.

For Advent Sunday.—All, or any of the following may be used:—

Mattins—Psalm 18, 82, 96. | Evensong—Psalm 97, 98, 110, 143.

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[7] Many more suggestions for revision in detail may be seen in the pamphlet entitled the "New Lectionary Examined, with Reasons for its Amendment," by the Bishop of Lincoln, the Dean of Norwich, and the Dean of Chichester. Rivingtons, 1877.

[8] Some Proper Psalms, and some additional Proper Lessons, have been put forth by the Ordinary since the Synod.

See also below, in Table II., Psalms for the Third Service on Sundays in Advent. These may be used also at Morning Prayer, or Evensong, on those Sundays.

For the Festival of Circumcision, or New Year's Day.

Mattins—Psalm 1, 20, 103. | Evensong—Psalm 40, 113, 144.

Any of these Psalms may be used on *New Year's Eve*, and Psalm 90.

For the Festival of the Epiphany.

Mattins—Psalm 2, 19, 29, 45. | Evensong—Psalm 72, 87, 96.

For the Purification of the Blessed Virgin Mary, or the Presentation of Christ in the Temple.

Mattins—Psalm 15, 24, 40. | Evensong, Psalm 48, 131, 134.

For the Annunciation of the Blessed Virgin Mary.

Mattins—Psalm 8, 19, 89. | Evensong—Psalm 110, 131, 132, 138.

*For Palm Sunday, or Sunday before Easter.**

Any of the following may be used :—

Mattins—Psalm 5, 20, 21, 118. | Evensong—Psalm 40, 110, 112, 113, 114.

For Thursday before Easter.

Mattins—Psalm 23, 26, 41. | Evensong—Psalm 42, 43, 116.

For Easter Even.

Mattins—Ps. 4, 16, 31, 49, 142. | Evensong—Psalm 17, 30, 76, 91.

*For Monday after Easter.**

Mattins—Psalm 54, 72, 81. | Evensong—Psalm 98, 99, 100.

*For Tuesday after Easter.**

Mattins—Psalm 103, 108, 111. | Evensong—Psalm 114, 115, 116, 117.

*For Monday in Whitsun Week.**

Mattins—Psalm 8, 19, 27, 29. | Evensong—Psalm 33, 46, 47, 48.

*For Tuesday in Whitsun Week.**

Mattins—Psalm 65, 76, 77. | Evensong—Psalm 96, 97, 98, 103.

For Trinity Sunday.

Mattins—Psalm 8, 29, 33, 67. | Evensong—Psalm 93, 96, 97, 99.

For the Festival of St. Michael and All Angels, September 29.

Mattins—Psalm 8, 24, 34, 91. | Evensong—Psalm 97, 103, 48.

All Saints' Day, November 1.

Any of the following may be used :—

Mattins—Psalm 1, 11, 15, 16, 20, 30, 33, 34, 61, 79, 84.

Evensong—Psalm 92, 97, 112, 138, 141, 147, 148, 149.

On Days of Apostles and some other Festivals;

When the Psalms in the Daily Order are less appropriate, any of the following may be used, at the discretion of the Minister :—

Psalm 19, 34, 45, 46, 61, 64, 68, 75, 97, 98, 99, 110, 113, 116, 126.

For the Consecration of Churches; or Anniversaries of their Consecration, and for the Reopening of Churches after Restoration.

Any of the following may be used :—

Psalm 24, 27, 45, 46, 47, 48, 84, 87, 100, 118, 122, 132, 133, 134, 150.

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* See Note 8 p. 110.

For the Consecration of Churchyards—Psalm 39, 90.

For Harrest Festivals—Any of the following may be used :—
Psalm 65, 67, 81, 103, 104, 126, 127, 128, 144, 145, 147.

For School Festivals—Psalm 8, 23, 34, 119 (*v.* 1 to 17), 148.

For Choral Festivals—Psalm 33, 47, 81, 92, 96, 98, 108, 142, 147, 150.

For Ember Days—Psalm 121, 122, 123, 125, 126, 130, 131, 132, 133, 134.

For Rogation Days—Psalm 61, 62, 63, 64, 65, 66, 67, 103, 104, 126, 147.

For Missionary Services—Psalm 19, 72, 117. Also any of the Psalms appointed above for the Festival of the *Epiphany*.

For Diocesan Synods, Visitations, or Ruridecanal Chapters—
Psalm 68, 84, 87, 122, 133.

For Annual Festivals of Benefit Societies—Psalm 112, 133, 145.

At Confirmation—Psalm 15, 19, 20, 23, 24, 26, 27, 34, 84, 116, 119, 148.

TABLE II.

PSALMS WHICH MAY BE USED AT A THIRD SERVICE ON SUNDAYS AND SOME HOLIDAYS.

Sundays in Advent.

I. Psalm 45, 46.
II. „ 9, 10, 11.
III. Psalm 49, 50.
IV. „ 96, 97, 98.

Christmas Day—Psalm 2, 8, 84.

Sundays after Christmas—Psalm 87, 96, 98.

Sundays after Epiphany.

I. Psalm 46, 47, 48.
II. „ 65, 66, 67.
III. „ 83, 84, 85.
IV. Psalm 91, 92, 93.
V. „ 95, 96, 97.
VI. „ 98, 99, 100.

Septuagesima—Psalm 104.

Sexagesima—Psalm 49, 90.

Quinquagesima—Psalm 28, 77.

Sundays in Lent.

I. Psalm 6, 25, 32.
II. „ 38, 51.
III. „ 102, 130.
IV. Psalm 141, 142, 143.
V. „ 22.
VI. „ 40, 45.

Easter Day—Psalm 3, 30, 76, 93.

Sundays after Easter.

I. Psalm 117, 118.
II. „ 19, 20, 21.
III. „ 98, 99, 100.
IV. Psalm 111, 112, 113.
V. „ 80, 81.

Ascension Day—Psalm 2, 57, 110.

Sunday after Ascension—Psalm 93, 132.

Whitsun-Day—Psalm 84, 85, 133.

Trinity Sunday—Psalm 33, 97, or 148, 149, 150.

Sundays after Trinity.

I.	Psalm	1, 2, 3.	XV.	Psalm	79, 80, 81.
II.	„	4, 6, 7.	XVI.	„	82, 83, 84.
III.	„	11, 12, 13, 14.	XVII.	„	92, 93, 94.
IV.	„	25, 26.	XVIII.	„	105.
V.	„	33, 34.	XIX.	„	107.
VI.	„	37.	XX.	„	109.
VII.	„	44.	XXI.	„	114, 115, 116.
VIII.	„	52, 53, 54.	XXII.	„	120, 121, 123, 124.
IX.	„	56, 57, 58.	XXIII.	„	125, 126, 127, 128, 129.
X.	„	59, 60, 61.	XXIV.	„	133, 134, 135.
XI.	„	62, 63, 64.	XXV.	„	136, 137.
XII.	„	71.	XXVI.	„	144, 145.
XIII.	„	73.	XXVII.	„	146, 147.
XIV.	„	74, 75.			

TABLE III.

PROPER LESSONS FOR SPECIAL OCCASIONS.

For Consecration of Churches.

First Lesson—1 Chron. xxix., or 1 Kings viii. 22 to 62. Second Lesson—Heb. x. 19 to 26, or Mark vi. 11.

For Reopening of Churches after Restoration.

First Lesson—2 Chron. xxxiv. 8 to 29, or Ezra iii., or Isa. lviii., or Haggai ii. Second Lesson—Luke ii. 25 to 39, xix. 37; John ii. 13; Eph. ii., or Rev. xxi.

For the Consecration of Churchyards.

First Lesson—Gen. xxiii., or Job xix., or Isaiah xxvi. Second Lesson—John v. 21 to end, or 1 Cor. xv. 35; 2 Cor. iv. 8, to 2 Cor. v. 11; 1 Thess. iv. 13; Rev. xx.

For Rogation Days.

First Lesson—Deut. viii., xxviii. 1 to 15; 1 Kings viii. 22 to 53; Prov. iii.; Joel ii. 15. Second Lesson—Matt. vi 24, vii. 1 to 13; Luke xviii. 1 to 15; 2 Cor. v. to *v.* 10; James v. 7 to 19.

For Thanksgiving after Harvest.

First Lesson—Deut. viii. 7 to end, xxvi. 1 to 12, xxviii. 1 to 15, or Deut. xxxii. 7 to 20, xxxiii. 7; Cant. ii. 8; or Isaiah xxviii. 23; Hos. ii. 14. Second Lesson—Matt. vii. 1 to 13, xiii. 24 to 31; John iv. 31 to 39, vi. 26 to 36, 2 Cor. ix. 6; James v. 7 to 19; Rev. xiv. 14 to 19.

For Missionary Services.

First Lesson—Isa. xlix. or Isa. lx., lxi., lxiii., lxvi. 5, or Zeph. iii., or Zech. viii. 20 to end of chap. ix. Second Lesson—Eph. iii., Rev. v. or Rev. xiv.

For Benefit Societies.

First Lesson—Deut. xxviii. to *v.* 15. Second Lesson—Rom. xiii.

For School Festivals.

First Lesson—Job xxviii., Prov. iii. or iv., or Eccles. xii. Second Lesson—Luke ii. 40 to end; or Eph. v. 15 to vi. 21, or 2 Tim. iii.

For Visitations, Synods, Ruridecanal Chapters.

First Lesson—Isa. lxi., Ezek. iii. 10, or xxxiv. 7; Zech. ix. 9 to end of chap. x.; Mal. ii. iii. and iv. Second Lesson—Acts xx. 17, or John x. 1 to 17, xx. 19 to 24, xxi. 15 to 23, or 1 Cor. iii.; 2 Cor. iv. or vi.; Eph. iv. 1 to 17; 2 Tim. i., or ii., or iii., or iv., to 19; 1 Pet. iv. 7 to 1 Pet. v. 12, or Rev. ii. or iii.

For Choral Festivals.

First Lesson—1 Chron. xvi. or part of it, 2 Chron. xxix. 20. Second Lesson—Eph. v. to *v.* 22, or Col. iii. to *v.* 18.

HOW THE BIBLE IS TO BE TAUGHT.

The question, "How the Bible is to be taught?" especially in Church Schools, is considered in the following Letter to the Diocesan Inspector-in-Chief of Church Schools in the County of Nottingham, in the Diocese of Lincoln, and to the other Inspectors in the Diocese.

My dear Sir,

I have to thank you for your letter in which you request my opinion on a *Syllabus* of subjects for religious inspection in Church schools.

In consequence of recent legislation, the entire responsibility of inspection in religious knowledge in Church schools now rests on the Diocesan Inspectors; and therefore this subject has assumed an importance which it is hardly possible for us to overrate. The future condition of our parishes will depend in a great measure on our adoption and maintenance of sound principles, and of a right method, in the religious teaching and inspection of our Church schools.

Some specimens of a *Syllabus* of subjects for religious inspection in Church schools have been communicated to me; and I trust I shall not be charged with presumption when I venture to inquire whether the principles and method set forth in those specimens are well grounded, and whether

they may not perhaps be found to be theologically erroneous?

I observe that those specimens *begin* with the *Old Testament* as the foundation of teaching, and as the *first* subject for religious inspection.

I conceive this to be a questionable arrangement. I believe it to be a deviation from the received usage of the ancient Church universal; and to be a contravention of the authoritative declaration of the Church of England.

The ancient Church began with laying the foundation of religious teaching "in the principles of the doctrine of Christ" (Heb. vi. 1). "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). It remembered His divine words—"I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me" (John xiv. 6). "I am the Door" (John x. 9). "I am Alpha and Omega, the beginning and the ending, the first and the last, saith the Lord" (Rev. i. 8; xxi. 6; xxii. 13). He is "the Author and Finisher of our faith" (Heb. xii. 2). The Old Testament could make a child "wise unto salvation" before the New was written, but it was only "through faith which is in Christ Jesus" (2 Tim. iii. 15).

I need not remind you, my dear Sir, that specimens of this method of religious teaching may be seen in the works of ancient Fathers of the Church; for example, in the catechetical discourses of S. Cyril of Jerusalem, and in the addresses of S. Augustine to Catechumens (vol. vi. 918, ed. Benedict., Paris, 1837), and his sermons at the delivery of the Creed (vol. v. 1361—1383), and in his work, "De Fide et Symbolo" (vol. vi. 262), and in other books of that great doctor of the Church, particularly "De catechizandis rudibus" (vol. v. 451), and "De Doctrinâ Christianâ" (vol. iii. 19—151), and in his "Treatises against the Manichæans" (vol. viii.).

Our own Church has clearly expressed her mind on this matter. At every public baptism she says to the sponsors, "Ye are to take care that this child be brought to the Bishop to be confirmed by him, so soon as he can say *the Creed, the*

Lord's Prayer, and the *Ten Commandments,* and be further instructed in the Church Catechism."

The *arrangement* of these words, "the *Creed,* the *Lord's Prayer,* the *Ten Commandments,*" as well as the words themselves, deserve careful attention. The reasons of that order and method seem to be as follows:—No child can read the Old Testament with that spiritual benefit which ought to be derived from it unless he has been first taught to believe in Jesus Christ, Very God and Very Man; in a word, unless he has first been duly catechized in the doctrine of Christ's Godhead and Manhood, and in His working in nature and providence, as well as in the world of grace. How can a Christian teacher rightly speak to a child concerning the history of Creation in the first verse of Genesis without having spoken to him of Christ, "by Whom all things were made, and without Whom was not anything made that was made"? (John i. 3; Col. i. 16; Heb. i. 2). How can he speak of Adam, by whom Death came into the world, without telling him of the Second Adam, from whom we receive Life Eternal? How can he speak of the promised Seed of the woman, Who was to bruise the serpent's head (Gen. iii. 15), unless he has taught him to see Christ, Very Man of the substance of the Virgin Mary His mother, "destroying by death him that had the power of it—that is, the devil; and delivering them who through fear of death were all their lifetime subject to bondage"? (Heb. ii. 15.) How, again, can the Christian teacher speak of the Flood without reference to Christian Baptism; (1 Peter iii. 21), or of Isaac on Moriah without directing the eyes of his scholars to Christ on Calvary? How can he speak of the Passover in Egypt, and of the history of the Exodus, and the passage of the Red Sea, and the smitten rock, and the manna in the wilderness, and the brazen serpent healing the wounded Israelites, without speaking of Christ, in Whom all these are fulfilled? (1 Cor. v. 7; x. 2—11. John iii. 14; vi. 31, 35, 51, 58.)

But this is not all. Very much of the unhappy scepticism of the present day, with regard to the Old Testament, is to be ascribed to the popular delusion of considering it as "a

common book," and of separating it from the New Testament. The ignorance and arrogance of the Marcionites and Manichæans of old have been reproduced by many at the present day, who imagine that they are enlightening the world with new discoveries, while they are only bringing back the darkness of exploded fallacies and superannuated heresies.

There is reason to believe that the Old Testament will be the battle-field of Christianity. If the Church of Christ has skill and courage to fight that battle well, she will win glorious victories there; but if she mismanages the campaign, she will sustain an ignominious defeat, and imperil the foundations of belief not only in the Old Testament, but in the New, and therefore in Christianity itself.

What, then, should our method be?

"Jesus Christ is over all, God blessed for ever" (Rom. ix. 5). He is from everlasting. Christ was *before* Moses, and He *sent* Moses. He sent all the Prophets; as the Apostle says, "the Spirit of Christ was in them" (1 Peter i. 11); and not only did Christ send Moses and all the Prophets, but He inspired them to prepare His way, and to prophesy concerning Himself. "To Him give all the Prophets witness" (Acts x. 43). And when in the fulness of time He, who is God from everlasting, became Man for our sakes, He acknowledged the work which He Himself had already done by means of the writers of the Old Testament. He, Who, when present on earth, asserted His own Godhead, and Who proved the truth of His sayings by His miracles and prophecies, and by reading men's hearts, avouched the Books of Moses and the Prophets as true, and as divinely inspired. He fulfilled and interpreted them; and He gave the Holy Spirit to His Apostles, to enable them to understand and expound them, and to take the veil from the hearts of the Jewish readers of the Old Testament, "which veil is done away in Christ" (2 Cor. iii. 14), and to show to them Christ, prefigured in its historical types (1 Cor. x. 2—11) and ritual sacrifices, and other ceremonies of the Levitical law, which were "shadows of the good things to come," and of which He is the body and substance (Col. ii.

17; Heb. x. 1); and to display Him as preannounced in the prophecies of the Old Testament from the beginning of Genesis to the end of Malachi.

Let me here borrow the words of St. Augustine ("De Civ. Dei," xi. 2)—"Christ, Who is the Truth, He Who is God, and the Son of God, took our nature, and became the 'Mediator between God and men, the Man Christ Jesus' (1 Tim. ii. 5). *Before* His Incarnation He spake by the Prophets; and *after* it, He spake by Himself and by His holy Apostles; and thus He completed the Holy Scriptures, on which we build our faith with regard to those truths of which it behoves us not to be ignorant, and which we could never know by ourselves." And again, he says (De catechizandis rudibus, § 6—8), "Our Lord Jesus Christ, *before* He appeared in the flesh, sent forth a portion of His own mystical body the Church, in the holy Patriarchs and Prophets, by whom He foretold His own Incarnation. All the Scriptures of the Old Testament were written with a view to His Coming into the world. In the Old Testament the New is concealed. In the New Testament the Old is revealed. Both Testaments agree in teaching the law of Love to God and to man in God; which law is perfected in Christ, who is God and man, and on which 'hang all the law and the Prophets'" (Matt. xxii. 40). And again: "Our only way to God is Christ. He is the Way by which we must walk; He is the Truth, to which we must strive to attain; He is the Life, in which we hope for ever to abide" (De Doctrinâ Christianâ, i. 35).

The Church of Christ teaches her children to behold and worship Christ, Who is the Eternal Word, and Who became the Incarnate Word, delivering to them the Old Testament, which is God's written Word; and she instructs them to read the Old Testament by the light of the New Testament, which reveals the countenance of Christ.

Let us train our children to regard the Old Testament with reverence; to take good heed that they never treat it as a common book. Let us raise our minds to heaven, and endeavour to lift up theirs; so that they may learn to see the Old Testament in the hand of Christ enthroned in glory,

Very God and Very Man, King of kings, Lord of lords, and the future Judge of quick and dead. Let us meekly receive the Old Testament from Him, and let us kneel down with our children before Him, and pray to Him to give us the Holy Spirit to enable us to see Him in it, and to revere it as the Very Word of God, avouched by the Divine Authority and sealed with the Divine seal of His own beloved Son.

If the principles which have now been set forth, and the method which has now been traced out, commend themselves to your judgment, may I request you and the other Diocesan Inspectors of Church schools to let me have the benefit of your help and theirs in embodying them in a *Syllabus* of subjects for religious teaching and inspection in the Church schools in this diocese?

I am, my dear Sir, yours sincerely,

C. LINCOLN.

This letter was followed by the draft of a SYLLABUS of a Course of Scriptural teaching, which was put forth by me merely as *suggestive;* the parochial clergy being recognized as having the responsibility of conducting, superintending, and directing the religious teaching in their parochial schools.

The Six *Steps* in this Syllabus correspond to the Six *Standards* in the Revised Code, Sect. 28. In practice it may be sometimes necessary to group the children of two consecutive Steps together in one, *e. g.* Steps I. and II. may be combined.

STEP I. The Belief, and Lord's Prayer, taught orally; some very simple Hymns, and Prayers.

STEP II. The Catechism (The Belief, Lord's Prayer, and Ten Commandments); some knowledge of the Creation and Fall of Man (Gen. i., ii., iii.), and of the Birth, Infancy, Miracles, Death, Resurrection and Ascension of our Blessed Lord. The Institution of the Lord's Day: why to be kept holy, and how? Hymns; Private Prayers, especially Collects; and Texts of Scripture.

STEP III. The Catechism, as before, to the end of the Lord's Prayer; explanation of the first three questions

in the Catechism with Scripture references; ability to write from memory the Creed, Lord's Prayer, and Ten Commandments (to be explained from our Lord's Sermon on the Mount); the Baptismal Covenant: its privileges and obligations; the principal events in the Book of Genesis, and in the life of our Blessed Lord on earth; the typical and prophetical relation of the former to the latter. Hymns, Private Prayers, and Collects; Texts of Scripture learnt by heart.

Step IV. The whole of the Catechism known by heart; its explanation to be written from Scripture. The principal events in the Five Books of Moses, and in the Book of Joshua; their typical and prophetical meaning in reference to Christ and His Church.[9] Our Blessed Lord's Life on earth, Teaching, Miracles, Parables; Hymns and Proper Psalms for the principal Christian Seasons; Private Prayers; Collects from the Prayer Book; Texts of Scripture.

Step V. The Catechism, as before; to be explained and confirmed by Texts of Holy Scripture. The Old Testament History to the end of the First Book of Samuel; its typical and prophetical relation to our Blessed Lord. The New Testament History to the Day of Pentecost. Meaning of the Christian Seasons; their relation to the corresponding Hebrew Festivals. Explanation of the Prayer Book, especially the Services for Morning and Evening Prayer, and of the Office for Holy Baptism and Confirmation; Texts of Scripture.

Step VI. The Catechism, as before, with Scripture references. The Old Testament History; its principal events; its relation, in types and prophecies, to Christ. The Gospels, and Acts of the Apostles. Explanation of the Office for Baptism, Confirmation, and Holy Communion. Fuller knowledge of the meaning of the Christian Seasons, the Collects for them, known by

[9] The *typical* teaching throughout is to be grounded on the authority of the New Testament, of the Church Catholic, and of the Book of Common Prayer.

heart; the lives of the Apostles and Evangelists. Texts of Scripture; Hymns, Private Prayers, Collects.

THE BOOK OF COMMON PRAYER.

From Christian Doctrine we may pass on to Christian Worship; from the Bible we may proceed to the Book of Common Prayer.

The first thing we may observe with regard to the Book of Common Prayer is,—that it is a *set form of words,* and is prescribed for *general use* in all churches.

As to this point, it is sometimes asked,—Would it not be better that we should enjoy greater liberty, and that the ordering of public Prayer should be left to the discretion of the minister? Are not *set forms of* Prayer a hindrance to devotion? Is not the presence of the Holy Spirit vouchsafed in richer abundance to those congregations where the utterance of prayer and praise is the *extemporaneous effusion* of the heart of the minister, or of other members of the Church?

Let us consider this question.

The Holy Ghost is the Spirit of truth, order, and peace; and whatever is repugnant to truth, order, and peace, is not the work of the Holy Ghost.

Suppose now a large body of men, such as the ministers of a Church, who may be some thousands in number, and of very different gifts and attainments; suppose also that they are left to follow their own devices, and to vent in public prayer whatever suggests itself to their minds. Is it not certain, that in such a case as that, a great deal that is erroneous, or at least questionable, in doctrine, and familiar, if not irreverent, in language, will find its utterance in the public congregation? And thus the People would be left to the mercy of the Minister, and be made the victims of his ignorance, incapacity, or presumption. Under the pretence of *liberty* they would be made the *slaves* of his arbitrary caprice, and would be enthralled in the bondage of his

undigested utterances in extemporaneous prayer. And is not the matter made much worse, when this is ascribed to the Holy Ghost? Is the Holy Spirit the author of confusion? Is He a builder of Babel? Surely it is difficult to find language strong enough to characterize the profaneness of those who have not scrupled to impute their own errors to the Holy Ghost, and to ascribe their own absurdity, impertinence, and fanaticism to the Spirit of truth, order, and peace.[1]

On the other hand, we may observe, that wherever there is a sound and Scriptural Liturgy, composed by pious and grave persons who have prayed for the aid of the Holy Ghost, Who loves to dwell in the society of the faithful joined together for a holy work, there the devout worshipper has the best assurance of the Holy Spirit's presence and blessing. The worshipper knows *beforehand* what the prayers are, in which he will be invited to join; and he cannot be entrapped unawares into anything to which he could not give a hearty assent; he knows the conditions of communion to which he will be subject in public worship.

The public worship of Almighty God is the holiest act in which a society of men can be engaged. It displays the Church of God joined together under one Divine Head, Jesus Christ, Who presents to His Father in heaven the prayers and supplications which are offered by His Church upon earth. It reflects, as in a mirror, the life of angels, and prepares us here on earth for everlasting joys hereafter in heaven.

Anything, therefore, which sullies the sanctity, or mars the unity, of public worship, is inconsistent with the principles on which the Church is founded, and is at variance with its highest functions and noblest privileges, and must be displeasing to its Divine Head, Jesus Christ, and to the Holy Spirit Who dwells in the Church as in a living Temple; and must be offensive to the awful majesty of God, Who is the object of all her adoration; and Who says in

[1] Cp. Hooker, V. xxv. 3. Bp. Bull, Serm. xiii. Bp. Taylor on Set Forms of Prayer, vol. vii. p. 285—390, ed. Heber, Lond. 1828.

His Holy Word, "Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God."[2]

Again; the offering of Prayer in a Church is the act of the *whole congregation:* it is therefore called *Public* Prayer, and *Common* Prayer. And in order that we may pray aright, it is necessary that our hearts and minds should go along with the prayers that are uttered. And therefore St. Paul says, speaking of Public Prayer, "I will pray with the spirit, and I will pray with the understanding also."[3]

But suppose a minister arises and delivers an *extemporaneous effusion:* this is his own act: the congregation does not know *beforehand* what he is going to say; and *after* he has said it, their minds will be engaged in considering what he has said; their hearts do not go along with his heart, nor their spirits with his spirit: if we may so speak, their minds do not float down gently and easily with his mind on a smoothly-flowing stream of Prayer, but they are engaged in fathoming its depths, or are run aground on its shallows; or they are whirled round and round in its eddies, or are tossed about by its foam and restlessness. Such Prayer as this is not *public* prayer, it is almost like prayer in an *unknown tongue,* where the *spirit* of the individual *prayeth,* but his *understanding is unfruitful* to others,[4] and they who hear such prayers as those cannot say heartily *Amen* to them.

And here an inestimable benefit of *sound set forms* of Prayer may be noticed.

By their means a goodly number of holy prayers are stored up in our memories, and occur to us readily whenever we most need them. For example, the sailor in the storm, or on the wreck, and the soldier on the eve of the fight, or lying wounded on the battle-field, has a collect or a psalm gushing up spontaneously in his mind,—if he has been a faithful attendant at the public service of the Church,—and it ministers comfort and refreshment to him, as in a weary and dry land, in the hour of danger or of death. And every Minister of the Gospel who has knelt at sick-beds and death-beds knows how readily the languid spirit of the sick and the dying

[2] Eccles. v. 2.

[3] 1 Cor. xiv. 15.

[4] 1 Cor. xiv. 14.

Christian catches fire at the holy sound of the Church's prayers, and how devoutly with their last breath trembling on their lips, they will join in those beloved prayers, with which they have been familiar from childhood.

But *none* of these blessed fruits can be produced by *extemporaneous* prayers.

Let us consider also the effect of *set forms* of prayer as contrasted with extemporaneous effusions, in another respect.

One of the blessed results of a sound and sober Liturgy;—such as we do not hesitate to call the English Book of Common Prayer,—is this; that it is *not* merely a *Manual of devotion,* but it is also a *Rule of doctrine.*

If a Minister is left to himself—such is our human infirmity—it is almost certain, that he will exalt one article of Christian Doctrine, or one act of Worship, to the depression of others equally important; and thus his teaching becomes partial and exclusive; and if he is his own master, there is no corrective of its partiality and exclusiveness. He will perhaps exalt Faith to the depreciation of Works, or dwell on Works to the neglect of Faith. He will say much of human Freewill, and little of Divine Grace; or *vice versâ.* He will magnify Preaching to the disparagement of Praying, or disparage Preaching in order to magnify Prayer. He will exalt Sacraments at the expense of Sermons, or set up Sermons above Sacraments. His ministry will be one-sided; and the minds of his hearers will be biassed and warped by his prejudices and prepossessions.

But a sound scriptural Liturgy affords a remedy for these evils. It sets before both Clergy and People what St. Paul calls the *proportion of faith* [5] in all its fulness and symmetry. It is, therefore, the best safeguard of orthodoxy and antidote against heresy. A sound Liturgy is a sacred anchor which moors the Church in the peaceful harbour of Catholic Truth. It has a salutary effect on the minds of Minister and People. It is a standard of teaching for the one, and a touchstone of hearing for the other. It supplies what is wanting, and it corrects what is wrong, in the teaching of the Clergy.—And, therefore, wherever a Church possesses such a Liturgy, the

[5] Rom. xii. 6.

risk of false teaching is less, and the injury resulting from false teaching is less also. Wherever a Christian Church has cast off its Liturgy, it has almost always lapsed into heresy, and has eventually drifted into indifference and unbelief. But wherever there is a sound Liturgy, in the mother-tongue of the people, there sound doctrine is guarded, and virtuous practice is confirmed.

A sound Liturgy has also a *restorative* efficacy. When a Church is infected with the poison of Heresy, a sound Liturgy will enable it to eject the poison from its veins, and to recover its spiritual health. The Baptismal Office in our Prayer Book saved us recently under God from a heresy concerning the Sacrament of Baptism. The Marriage Service in our Prayer Book may also rescue us, if duly valued and rightly used, from the fearful evils with which we are now threatened, consequent on laxity of legislation with regard to Holy Matrimony, and on the terrible facilities recently given to Divorce. And therefore to every Church which has a soundand Scriptural Liturgy the precept of St. Paul may be addressed, That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in thee (2 Tim. i. 14).

The sound scriptural Liturgy of one Church has also a *restorative* effect upon *other* Churches. Next to the Holy Bible there is no single Book in the world which is likely to exercise, and is even now exercising, such a salutary influence on the continental Churches of Italy and France at the present day, as the English Book of Common Prayer. It shows to them what we believe, and teach, and do; and though as to its *exact forms* we should be far from prescribing *them* to other Churches, yet as to its *principles* and *essence* (because these are Scriptural and Catholic) it affords a common ground of union in which we may join with all who would worship God in spirit and in truth.

Let us consider also this subject historically. They who allege that the Holy Spirit works most effectually by means of *extemporaneous* effusions, and *not* by what is committed to *writing*, may be requested to examine the words which indicate the instruments by which the Holy Ghost reveals God's

will. Take, for example, the word *Bible:* what does it mean? It signifies *Book;* and *the* Bible means *the* Book, the Book of books. And why? Because the Holy Ghost specially speaks to us by *that Book;* and whenever we hear the *Bible read,* we hear the Holy Spirit's voice.

Take, again, the word *Scripture;* what does it mean? Something *written.* And *the* Scripture means *that* writing which is distinguished from all other writings, namely, that holy writing which was penned by the finger of God.

Therefore, Will any one venture to say, that the Holy Spirit did not speak by the Prophets, Apostles, and Evangelists, when they took pen and paper into their hands? What does St. Paul mean when he says "that all *Scripture,*" that is, all the Word *written,* "is given by *Inspiration* of God"?[6] Did not Moses *write* his Song at God's express command?[7] Did not David command his Psalms to be *written?* Did not Christ command St. John to *write* the glorious visions which he was permitted to see in the Apocalypse? "What thou seest, *write* in a *book.*"[8] "Unto the Angel of the Church of Ephesus *write,*" and so *seven* times Christ repeats the command, "To the Angel" of each of the Churches "*write.*"

This may suffice to show that the instrument, which the Holy Ghost has specially chosen for the revelation of God's will to the world, is *writing.* And with regard to Public Prayer, which is the voice of the Holy Spirit dwelling in the Church, He has ever loved to utter that voice by *set forms* of Prayer. Almighty God was pleased to prescribe the very words[9] which the Priests of the Levitical dispensation were to use in blessing His people. The Psalms were the prayers and songs of the Hebrew Church in the public worship of God. And after the Babylonish captivity, and the return of the Jews to their own country, when Synagogues arose in every part of the Holy Land, a *set form* of prayer was prescribed to be used in all those sacred buildings, and a fixed Calendar of lessons of Holy Scripture was framed.[1] And it is well worthy of remark, that our Blessed Lord

[6] 2 Tim. iii. 16.
[7] Deut. xxxi. 19.
[8] Rev. i. 11.
[9] Num. vi. 23.
[1] See Dean Prideaux's Connexion, Part i. Book 6.

vouchsafed to sanction *that set form* of worship by His own regular attendance at the synagogue (Luke iv. 16) and by taking part in its ritual in His own person. Our Lord used the Psalms as His own Book of devotions. He sang an anthem from the Psalms at the last Passover. He uttered the words of a Psalm on the Cross. And He gave further approval to *set forms* of supplication by delivering to His Disciples a Prayer framed by Himself, which was to remain for ever a *part* of the Liturgy of the Church, and also might serve as a *pattern* whereby all other prayers are to be framed —the Lord's Prayer.

Accordingly we find that the Christian Church from the earliest times had *set forms* of Prayer. The primitive Christians had their Hymns which they sang to Christ as God.[2] Ancient Liturgies are still extant which bear the names of Apostles, Evangelists, and primitive Fathers of the Church; and whatever may be thought of the genuineness of portions of those Liturgies in their present form, yet they may serve as witnesses of the practice of ancient Christendom in this respect.[3] No ancient Christian Church gave any countenance to extemporaneous prayer; all Christian Churches agreed in having some set form of public devotion. And therefore those persons who say that they cannot pray fervently to God in set forms of prayer, virtually accuse themselves of being of a very different spirit from that of all the holy martyrs and saints of all the best ages of the Church, who worshipped God in that way,—that is, by set forms of prayer; and from that of Christ Himself.

Let us now turn our thoughts to that particular form of public prayer which is best known to ourselves.

More than two centuries have elapsed since the last revision of our own Book of Common Prayer. But let us not imagine that it is only two centuries old. No, as far as its *substance* is concerned, the English Liturgy is as old as the Church of God. And even as to the *form* in which that

[2] Plin. Epist. x. 97. Cp. Euseb. v. 28.

[3] Cp. Bp. Taylor, on Set Forms of Prayer, § 91—94, and Bingham. Antiquities, Book xiii. chap. v.

substance is embodied, it dates from primitive times. Look, for example, at its Psalms and Hymns. The former are derived from the Ancient Church of God: they sounded in the Tabernacle and the Temple. Our Burial Service carries us back to the days of Job and the Patriarchal Church. Two of the Hymns which are daily on our lips are from the New Testament. The Song of the Trishagion, or Thrice Holy, is an Anthem caught from the quire of Angels, and echoes from the Courts of heaven. The Te Deum of our Liturgy is fourteen hundred years old: its Creeds are of a like antiquity, more or less, and many of our Collects have been uttered by Christian Churches for more than a thousand years. Our daily Lessons, Epistles, and Gospels are words of the Holy Ghost Himself speaking by Patriarchs, Prophets, Apostles, and Evangelists.

By means of these set forms of sound words we hold spiritual communion with each other. By means of our Liturgy our magnificent Cathedrals are united in the holy office of offering daily prayer and praise to God. By means of our Liturgy our cities are linked together in bonds of piety and love. By means of our Liturgy our many thousand village churches form a national chorus, and join together in a holy concert of hallelujahs to God, and in it the sweet incense of Prayer ascends in a silver cloud to heaven from every part of our Land. By means of our Liturgy we hold spiritual communion with other Churches speaking our language in almost every quarter of the globe. We hold spiritual communion, as to the substance of these forms, with Churches of other countries and of other ages for many hundreds of years: and thus, by means of these forms, an uninterrupted strain of prayer and praise goes up in endless succession to the Throne of God, like the sound of many waters, like the countless waves of the mighty Ocean itself, and rolls on in a ceaseless tide of adoration, till it will at length mingle itself with the multitudinous voices of beatified spirits in the Church glorified in heaven.[4]

Here therefore is an answer to those who say that the *English Prayer Book* is derived from the *Roman Breviary*.

[4] Rev. xiv. 2.

Its materials are far *more ancient* than the Breviary, the name of which is not older than the eleventh century. It is true, that the Church of England, at her Reformation in the sixteenth century, wisely retained what was sound and scriptural in the Breviary used in the Churches of England at that time. And why? Because she had *no* intention to erect any *new Church*, or to set up any *new altar*, or to make any *new Creed*, or to invent any *new Holy Orders* of Ministers in Christ's Church. No, the Church would not abandon any thing that was old, merely because it had been abused; for if she had been of this mind, she would have cast away the Bible. She wisely resolved to preserve whatever had been instituted by Christ, or was in accordance with His institutions. She therefore made nothing new; but she purified what was old from the corruptions and innovations by which in the lapse of ages it had been blemished and defaced, and she restored it to its primitive purity and beauty.

True also it is, that she made one great alteration in the form of the Ritual used in the Public Worship of God; but that *alteration* itself was a *restoration;* it was a *return* to primitive practice. For some centuries before the Reformation, the Liturgy of the Church of England and of the Western Church generally was in the *Latin* language. This arose from the influence of Rome, and from the fact that Latin had been the *vernacular* language of Italy at the time when that Liturgy began to be formed. Doubtless also there were strong temptations, which might have induced the Church of England to *retain* the Latin Language in her public Ritual. The very fact that Latin was a *dead* language offered some inducement in this direction. Being a dead language it could not undergo any further change. And it was not associated with the secular traffic and daily trivial routine of common life. It had become like a holy language, encircled with a sacred halo. And surely we may well allow that there is something fascinating to the imagination, something very gratifying to the affections, in the theory, that by means of *one* language appropriated and consecrated to the holy offices of public worship, the whole Church of God may be united in the same prayers, and that wherever Ministers

and Members of the Church travel through the world they may hear the same office. Besides, there was something very flattering to human vanity and pride,—yes, there was something very flattering to the human vanity of the Christian Priesthood in the fact, that by means of the *Latin* language, used by them in public worship, but not generally understood by the People, the Clergy were raised above the Laity; and this distinction was ministerial to the maintenance of sacerdotal dignity and to the aggrandizement of sacerdotal power.

In many things our English Reformers showed great honesty, courage, wisdom, self-sacrifice, and charity; and perhaps in nothing more, than by the abandonment of the Latin language, and by the substitution of their mother-tongue in the public worship of God.

They wisely reflected that the Holy Scriptures of the Old and New Testament were *not* written in *Latin*, but in *Hebrew and Greek:* and that the Latin Vulgate itself is a *translation* from the original Scriptures. The Latin language itself was once a vernacular language: it was the mother-tongue of those who composed the Vulgate, and who used Latin Prayers in the public worship of God. The Romish Latin Bible therefore is itself an argument *for* the use of a *vernacular* language in public worship; and it is a strong argument *against* the Church of Rome, which clings to the Latin, now that Latin has ceased to be a living tongue; and it proves the wisdom of our own Reformers who adopted English in its place.

Our Reformers well reflected, that Public Worship is not designed to flatter the pride of man, but to promote the glory of God, and the salvation of the souls of His people, for which Christ died on the cross. They well considered that God's glory cannot be promoted, and that men's souls cannot be saved, except by a *reasonable* service, and that a reasonable service cannot be offered to God unless men *pray with the spirit:* and that they cannot pray with the spirit unless they pray in a language which they understand. They remembered also that the holy Apostle St. Paul, speaking in the Spirit, declares that in the Church he had

rather speak five words with his understanding than ten thousand in an unknown tongue.[5] Therefore they wisely resolved to sacrifice all unauthorized priestly privileges at the altar of God's glory. They resolved that the English Nation should possess a Bible and a Prayer Book which the English People might understand, and that they might hear with the spirit, and pray with the spirit, and might hear with the understanding, and pray with the understanding also.

Almighty God has been pleased to bless that resolution. He has made the English Bible and the English Prayer Book to be the household books of the English people in all parts of the world. He has blessed that resolution by vouchsafing to the English Nation and to the English Church a wonderful vitality and extension, so that there is now scarcely a region under heaven in which the English Bible is not read, and in which the voice of supplication and of praise does not ascend to God in the holy accents of the English Book of Common Prayer.

Therefore the English Church and the English Nation may well join in an anthem of praise to God for the blessings He has vouchsafed to us by means of the English Liturgy. In order that we may hold it fast and keep it, let us endeavour to appreciate it duly and to use it aright.

Is it not to be feared that many parts of our Prayer Book are but little known to us, and that thus we forfeit a portion of our Christian birthright? If the Prayer Book were in an unknown tongue, there would be some excuse for this. But since, by God's blessing, it is open to us all, shall we not have to give a strict account to Him how we have used it? Some there are among us, who would *reform the Prayer Book.* Might they not be better employed in *reforming their own practice* with regard to the *Prayer Book?* If we understood it better, if we conformed to it more closely, we should value it more; and our own religious life would be improved. For example, is it to be supposed that our devotion on our holy Festivals would be so slack and languid as it too often is, if we understood and valued the spiritual

[5] 1 Cor. xiv. 19.

blessings we may derive from a due observance of the sacred seasons of the Christian Year, and if we duly availed ourselves of the practical teaching which is conveyed by the examples of the working of God's grace in the histories of the lives of the holy Apostles and Evangelists and Martyrs, whose actions and sufferings are presented to us for our imitation in the religious services of the Book of Common Prayer? Or, to take another instance, to which I have referred already, is it to be supposed that the peace of our English homes, and the happiness of society, would ever have been so much imperilled and jeopardized, as they now are, by the facilities given to Divorce, and by temptations to conjugal unfaithfulness, and all their miseries private and public,—if, as a Nation, and as individuals, we had duly realized and appreciated the sacred truths contained in the Office for Holy Matrimony in our Book of Common Prayer?

What shall we say more? Let us end with two testimonies to the Book of Common Prayer: one a public declaration, the other of a private character. The Realm of England herself, speaking in a parliamentary statute, framed three centuries ago, used these memorable words with regard to the English Liturgy. It recorded as a great national blessing, that "one meet and convenient order, rite, and fashion of Common and open Prayer had been set forth in the English tongue, agreeable to the order of the primitive Church, and much more comfortable to the King's loving subjects, than other diversity of service as heretofore of long time hath been used, seeing in the said Book (of Common Prayer) nothing is ordained to be read but the Pure Word of God, or what is evidently grounded on the same; and the said Book is very comfortable to all good People desiring to live in Christian conversation, and most profitable to the estate of this Realm, upon which the mercy, favour, and blessing of Almighty God is in no wise so readily and plenteously poured as by Common Prayers, due using of the Sacraments, and often preaching of the Gospel, with the devotion of the hearers." [6]

[6] 3 & 4 Edward VI., cap. 10. See also 5 & 6 Edward VI., cap. 1.

These words are from an Act of Parliament made three centuries ago, and display a noble specimen of that ancestral piety which is our best state policy,—and which we of the present age may well commemorate with joy, and may well emulate with love.

The other testimony to which I would refer is derived from one whose name will ever be associated with what is most beautiful and holy in this land, and especially with the worship of the sanctuary, George Herbert. His biographer, Isaac Walton, relates that George Herbert, in his priestly ministrations to the people of his Parish, "made it appear that the whole service of the Church is a reasonable and therefore an acceptable service to God," and having described the method by which he did this, he adds, that he showed them that "Common Prayer is the blessed union of hearts and voices in the holiest and happiest of all affections and actions, and assured them that, when there is such mutual love and such joint prayers offered by the members of a Christian congregation for each other, then the holy angels look down from heaven, and are ready to carry such charitable desires to God Almighty, and He is as ready to receive them; and that a Christian people calling thus upon God with one heart and one voice, and in one reverent and holy posture, look as beautiful as Jerusalem that is at peace within herself."

May we be prepared by the prayers and praises of the Jerusalem on earth for the everlasting peace and joy of the Jerusalem that is above, to which may God bring us all, through Jesus Christ our Lord! Amen.

THE HOLY SACRAMENTS.

HOLY BAPTISM.

All sacred ministrations in the Church of Christ have a double aspect—the one towards God, the other towards men. The Clergy are the "Lord's remembrancers."[1] They intreat Him to remember His people; and they intreat the people to remember Him. God does not disdain to call the clergy His messengers—His angels.[2] The Church of God is His Bethel; that is, the House of God. The Christian ministry is like a holy ladder set in it—a ladder set on earth, and the top reaches to heaven; and the Lord stands above it.[3] The priests of God are like His angels, ascending and descending upon it.[4] They ascend in prayer to Him, and they descend from Him with blessing, especially in the Holy Sacraments, and in Confirmation. But as a wise man says,[5] "What we all admire and honour in the Holy Sacraments is not so much the service we do unto God in receiving them, as the dignity of the sacred gift which we thereby *receive from God*." In the Christian Bethel, what would it profit us, that ministering angels should ascend from earth in prayer and intercession to God, unless the Lord God Himself stood above the ladder, and bade them to descend with pardon, grace, and blessing to us from Him, and with gifts of life

[1] See Isaiah lxii. 6, margin and notes.

[2] Malachi ii. 7; cp. Rev. i. 20, and ii. and iii. throughout.

[3] Gen. xxviii. 12, 13.

[4] This is the language of Hooker (Eccles. Pol., V. xxiii.), Bishop Andrewes (Sermon on Luke xi. 2, in vol. v. p. 355), and Dr. Hammond on Rev. i. 23.

[5] Hooker, Eccles. Pol. Book V., chap. l. 2.

divine and immortal, and joy infinite and eternal, both to our souls and bodies?

The fountain and well-spring of all these blessings is in the wounded and bleeding side of our adorable Redeemer Jesus Christ, Very God and Very Man, dying for us upon the Cross. The Cross itself is the ladder, and "the Lord God is upon it." And the channels by which these blessings flow to us are the Holy Sacraments. The Church was formed from Christ dying on the Cross, even as Eve was formed from Adam sleeping in Paradise. The life of the Church is from the streams of blood and water flowing from that pierced side. We receive from Christ, through the Sacraments, that which will make our bodies and souls glorious for evermore. In Holy Baptism the Blood of Christ is first applied to wash us from original guilt. In Baptism we were born anew by the operation of the life-giving Spirit Who moved on the waters at Creation, and imparted to them a quickening power. In Baptism we first receive Christ, and become one with Christ, and are made children of God by adoption in His well-beloved Son, and have a pledge of a blessed resurrection and a glorious immortality in Him Who is "the Resurrection and the Life."[6] Therefore it is fit that Holy Baptism should be ministered in no other time and place than during Divine Service in the public congregation, when angels love to be present;[7] in order that by the prayers of many hearts and voices these blessings should come down from heaven in a gracious shower of abundance, and that thanks should be given by many for them; and that the Church herself, the Bride of Christ, should open wide the arms of her motherly love to embrace Christ's offspring and hers; and that all those who are then present should be reminded of their own baptismal vows and privileges, and of their consequent duties to God, their brethren, and themselves.

In some parish churches which have grand old Fonts, a poor and mean basin is placed in the Font itself. This is not only irreverent but illegal. The Church contemplates that infants should be immersed at Baptism. This act is significant

[6] John xi. 25. [7] 1 Cor. xi. 10.

of the baptismal death unto sin, and the burial of the old man in Baptism, and the resurrection unto righteousness. This is her first desire. In no case does she allow *sprinkling*. If the "child cannot endure dipping, then it shall suffice that water be *poured* upon it." [8]

If Baptism had been always rightly administered in the congregation, Anabaptism would not have grown up, and erroneous notions on our new Birth and Baptism would not have prevailed, and the Romish plea for re-baptization of our people would have no ground to rest upon.

INFANT BAPTISM.

The following letter was written by me to the inhabitants of a Parish in the Diocese of Lincoln where the Baptism of Infants was gainsaid by many adversaries.

My dear Friends,

I purpose to write you a letter concerning the Sacrament of Baptism as administered to Infants.

The Church of England, in her Office for Baptism in the Book of Common Prayer, asserts that Infants are regenerated, or born anew, by the power and mercy of God, acting in and by the Sacrament of Baptism; and she teaches her children to say in her Catechism that "they were made in their Baptism members of Christ, children of God, and inheritors of the kingdom of heaven;" also, the Church of England, in the Book of Common Prayer, which is the law of the Realm as well as of the Church, and which every Clergyman solemnly promises to obey, forbids a Minister to use the *Burial Service* over an *unbaptized* person.

Some among you, I am sorry to hear, are offended by such language as this. Some do not hesitate to denounce this doctrine as repuguant to Holy Scripture. And some, I regret to add, who are violent in their language against it, do not seem to have examined what the doctrine is.

Let us calmly consider what they have to say against it.

[8] Rubric in the Office for Public Baptism of Infants.

One objection which they make is derived from the supposed unworthiness of Infants. How, it is asked, being such as they are, can Infants receive Grace?

To this we answer,—Strictly speaking, *no one can* be *worthy of Grace;* otherwise it would not be *Grace.* "*Gratia vocatur quia gratis datur,*" says St. Augustine; that is, "It is called *Grace* because *it is given gratis.*"

But, let us observe, to be *unworthy of Grace* is one thing, and to *receive it unworthily* is another. If an *adult* comes to Baptism without Faith and Repentance, *he* receives it *unworthily.* But this is not the case with an *infant.* An infant brings, it is true, a nature which has been depraved by Adam's sin; but *that nature* was created by God, and has been taken by Christ; it has been borne by Him above the clouds, it is worn by Him at the Right Hand of God. And we do not first love God, but God first loved us (1 John iv. 19). He makes the first motion towards us. Unless He begins the work of Grace in the heart, it can never be begun at all. The Infant has already received a blessing from God, and a token of His favour, in its *natural* birth, without any act or knowledge of its own; and if it is the child of believing parents, it comes into the world with a special promise of spiritual grace. For "now are your children holy," says St. Paul (1 Cor. vii. 14); and "The promise is to you and your children," says St. Peter (Acts ii. 39). And all infants are to be brought to Christ by the Church, and by that Ministry which He has appointed, saying, Go and teach all nations (Matt. xxviii. 19); and Christ died for all—He tasted death for every man (Heb. ii. 9). Infants have souls to be saved, and God will have all men to be saved (1 Tim. ii. 4); and it is not your Father's pleasure, says Christ, that one of these little ones should perish (Matt. xviii. 10, 14). And there is no other regularly appointed way of salvation—no other ordinary door to the Kingdom of Heaven, but Baptism.

You say, my dear friends, that you will not believe this, unless you hear it from the lips of CHRIST Himself. Listen then to His words: Except a man be born of Water, and of the Holy Spirit, he cannot enter into the kingdom of God [9]

[9] These words (as every reader of the original knows) do not mean

(John iii. 5). Christ therefore wills infants to be baptized; and, in order to be saved, they must be born again—for, *except a man be born again, he cannot see the kingdom of God* (John iii. 3). And infants are specially liable to sickness and death. Of a hundred children born in London, twenty-four die before they reach the age of two years: infants therefore have special need of Baptism, and they have some special qualifications for it. True it is, they have not *actual* faith or repentance. But God is not a hard task-master; He does not require impossibilities; He accepteth a man according to what he hath, and not according to what he hath not (2 Cor. viii. 12). The strength of His grace triumphs in an infant's weakness. His tender love to all is most clearly and beautifully seen in the salvation of new-born babes. Out of the mouth of babes and sucklings He has ordained strength (Ps. viii. 2). And though infants cannot have the actual faith and repentance of grown-up men, yet, on the other hand, they do not bring with them the actual sins of adults; and grown-up men are sent by Christ to learn humility from infants (Mark x. 15). He exhorteth all men to follow their innocency—for of such is the kingdom of God (Luke xviii. 16).

The souls of infants, therefore, are the *best soil* for *divine grace*, and we cannot doubt that the heavenly seed sown therein at Baptism will take root and bring forth fair flowers and rich fruits, *if parents and teachers do their duty by them*, and if that soil be watered with the successive and continuous dews and rains of the Holy Spirit, given in Prayer, and in the hearing and reading of God's Word, and in the Apostolic rite of Confirmation, and in the Holy Communion, and in the other regular ministrations of Religion.

But some persons there are who allege that it is a silly thing to bring Infants into Covenant with God, inasmuch as by reason of their infancy they cannot understand the terms of that Covenant; and who also say that it is an absurd thing to put the questions to *Infants*, which the Church of England puts in her office for Baptism. "Dost *thou* believe?"

"except a *man*," as opposed to a *woman* or *child*; but they mean "*whosoever is not born*," whether he be infant or adult.

"Wilt *thou* be *baptized* in this faith?" "Wilt *thou* obediently keep God's holy will and commandments, and walk in the same all the days of thy life?"

What shall we say here? Let us consider. Did not God Himself require all the male children of the Hebrew Nation to be brought into Covenant with Himself, at *eight* days after their birth, by the rite of *Circumcision?* And did He not say that the male child that is not circumcised should be cut off from His people; he hath broken My Covenant (Gen. xvii. 13—14)? and was not every circumcised infant bound by the covenant of circumcision to keep the Law of Moses, of which the Infant knew nothing when he was circumcised?

Evident, therefore, it is that Infants may be brought into covenant with God; and now that the Son of God Himself has given fresh dignity to Infancy by being born an Infant into the World, can we imagine, my dear friends, that Infancy under the Gospel of Christ has lost any privilege that it possessed under the Law of Moses? Heaven forbid. Infants therefore may be, and ought to be, brought into Covenant with God.

But why should we ask them Whether they believe? Why ask them Whether they will obey?

My friends, the reason is, Because Infants have souls: and because every Infant is rightly supposed to desire to be saved and to be happy for evermore; and because Baptism is a contract or covenant in which remission of sins and the Holy Ghost are given, and in which Eternal life is promised; and because every contract or covenant supposes conditions and stipulations on *both sides;* and because there is no revealed way of salvation except by *belief* and *obedience;* and because God is a merciful Father and does not take unfair advantage of the helplessness of Infants, which is due to their *nature,* which is His Work; and because He graciously allows them, who cannot speak for themselves, to give utterance, by the mouth of *others,* to the yearnings of their very nature for everlasting happiness; and because He specially loves the simplicity of Infants, and Christ says "of such is the kingdom of Heaven," and because such is the dignity of Infants in His sight, that, as Christ says, their angels evermore see

God's face (Matt. xviii. 10) and because Christ has sanctified the robe of infancy by wearing it Himself, and because their Heavenly Father graciously assumes that they already comply, as far as they are able, with the terms of the covenant, without which they cannot receive pardon and grace, and cannot be saved, and that they will comply with it more fully when they are better able to do so.

My dear friends, do we not ourselves act upon these principles? Is not a guardian of an infant admitted to enter into a covenant in behalf of the infant, and for the infant's benefit, although the infant knows nothing of the nature of the covenant? and is not this act of the guardian supposed to be the act of the infant? and is not the infant permitted to derive benefit from that act? Assuredly it is. And suppose the case of an infant Sovereign. Does he not enter into stipulations with his people by means of others, and does he not receive homage in consequence of these stipulations? And if such things are done for temporal benefits and for an earthly Crown, how much more ought they to be done for a heavenly and eternal one?

Consider, brethren, once more, the case of the Israelites of old. St. Paul says, "I would not have you ignorant how that all our Fathers were under the cloud and all passed through the sea, and were all baptized into Moses in the Cloud and in the sea" (1 Cor. x. 1, 2). He says *all*—men and women and also *children*—they were *all* baptized into Moses. And if children were baptized into *Moses* surely they may be baptized into *Christ*.

And further, in the old law, God admitted Parents to enter into covenant with Him on behalf of their children; yes, and even for the absent. Hear God's own words: "Ye stand this day all of you before the Lord your God; *all* the men of Israel; *your little ones,*" (observe He says your little ones,) your wives and thy stranger; neither with you only I make this covenant, but with him that standeth here with us this day before the Lord, and also with him that is *not* here with us this day" (Deut. xxix. 10—15).

If, by God's command, Parents were to make a covenant for their children with Him under the Law, surely a similar

covenant may be made with God for children under the Gospel.

But it is also alleged by some that it is *not Baptism* that saves, but that *Faith* saves, and that *Jesus Christ* saves.

This is quite true, but it is not to the purpose.

The Church of England never says that Baptism saves absolutely and necessarily; but what the Church of England says is, that Baptism *puts us into the way of salvation*. The Church of England—adopting the language of St. Paul—says in her Office for Baptism, that God led His people Israel through the Red Sea, *figuring thereby* His holy Baptism; but the Church of England knows well that although God led His people Israel in safety through the Red Sea, yet afterwards, on account of their unbelief and disobedience, "their carcases fell in the wilderness" (Heb. iii. 17). God led them through the Red Sea *in order* that they *might* be saved, and they could not have been saved *unless* they had been led through the Red Sea; but many of them were *not* saved; and why? because they *sinned* against God (1 Cor. x. 5—12. Heb. iii. 19).

And so the Church of England teaches, that God has instituted Baptism *in order* that we may be saved, and that, humanly speaking, we cannot be saved without Baptism, where it may be had, because Christ has instituted Baptism for our salvation, and we cannot be saved without obedience to our Saviour. But by saying that the passage of Israel through the Red Sea was a figure of Holy Baptism, she warns us that though we have been baptized, yet we shall not be saved, unless we obey God. And let them who say that it is *faith* that saves, and that it is *Jesus* who saves, be earnestly entreated to consider, whether they themselves can be said to have *faith*, and whether they can hope to be *saved by Jesus*, if, when Jesus Himself invites Infants to Him, they keep them from Him; and if, when Jesus Himself says, "Of such is the kingdom of heaven," they exclude them from entering into covenant with God; and if when Jesus Himself says, "Except a man" (that is, except *any one*, of whatever age) "is born again of Water and of the Holy Spirit, he cannot enter into the kingdom of

heaven," they forbid children to be baptized, and perhaps have never been baptized themselves.

My dear friends, we cannot be said to have faith in Jesus, and we cannot rightly hope to be saved by Jesus, except we believe what Jesus says, and except we do what Jesus commands.

And here we have a ready answer to the objection derived from the evil lives of many baptized persons. How, it is asked, can such as these be said to have been born again of the Holy Spirit? Where are the fruits of the Spirit?

If we were at one mind with the Church of Rome, that Baptism destroys the *essence* of original sin as well as removes its *guilt;* or, if we were disciples of Calvin, and believed that grace is irresistible and indefectible, and that human free-will is a dream, then we might be perplexed with this question. But since we hold the faith which we have learnt from Holy Scripture and the Primitive Church, it affects us not.

Human practice, however general, contrary to the intents of divine grace, does not prove any antecedent defect of divine grace. No one will say that divine grace was not given by God to the Old World, by the preaching of Noah: yet only eight souls were saved in the ark. No one will say that grace was not given by God to the Israelites in the wilderness: yet only two men of the old generation (priests excepted) entered into Canaan. No one will say that grace was not shed largely by God on the Jews, by the ministry of the prophets: yet *the whole head was sick and the whole heart faint* (Isa. i. 5). No one will say that *grace* did not *come by Jesus Christ* (John i. 17), Whose *lips were full of grace* (Ps. xlv. 2): yet He had *but a little flock* (Luke xii. 32), and many of *His disciples went back and walked no more with Him* (John vi. 66). So, alas, it is true, lamentably true, that many baptized persons live evil lives; but let no one therefore say that they did not receive grace at Baptism. Be assured that God has done His part; but man has failed to do his. Parents, or Sponsors, or Spiritual Teachers, have been culpably remiss or faithless,—especially if they have taught them that they are *not* regenerated by Baptism. They them-

selves who have been baptized and who lead evil lives have neglected or stifled the divine grace given them at Baptism. They have grieved the Holy Spirit of God, and therefore they are guilty in God's sight, and ought to repent; and unless they repent they cannot be saved. And herein consists their sin. For in proportion to God's grace so is man's responsibility. But *if* they had not been born again by *baptismal grace*, how could they be *reproved* by their parents for not *living as Christians?* How could they be expected to walk as children of God? But now, *having received the heavenly gift*, and *having been made partakers of the Holy Ghost* (Heb. vi. 4) let them hear the warnings and encouragements and obey the precepts of the gospel. *Awake thou that sleepest and arise from the dead, and Christ shall give thee light* (Eph. v. 14).

In conclusion, my dear friends, I trust you will bear with me when I say that there are, and can be, but two kinds of profitable teaching: one, that which invites and prepares an unbaptized person to receive the Sacrament of Baptism; and the other, that which exhorts those who have been baptized to stir up the grace which they received, and to perform the vows which they made at Baptism, and to pray fervently that as they *have been once regenerated* in Baptism by the Holy Ghost, so they may be *daily renewed* by the same Spirit through Jesus Christ our Lord.

May God bless you and yours, and keep you in His faith, fear, and love, and bring you to His heavenly kingdom, through His dear Son.

I am, my dear Friends, yours sincerely,

C. Lincoln.

HOLY COMMUNION.

Christian life, begun in Baptism, is continually renewed, refreshed, and strengthened in the Holy Communion. What is to be contemplated in that Holy Sacrament, by the eye of faith and love, is Christ—God and Man—giving Himself to us thereby, and making us partakers of that life immortal,

both in body and soul, which is derived from Him Who is the Resurrection and the Life,[1] and without Whom there is no true life. In that Blessed Sacrament the bodies of the faithful are "made clean by His Body, and their souls are washed through His most precious Blood." In it we receive Him, Who is the Life, and we "dwell in Him and He in us." Reception of Him thereby is indispensable. "Except ye eat the flesh of the Son of man, and drink His Blood, ye have no life in you."[2] And therefore, when He instituted the Holy Communion, He said, "Take, eat;" "Drink, ye all of this."[3] And St. Paul says, "The cup of blessing which we bless, is it not the *communion* of the Blood of Christ: the bread which we break, is it not the *communion* of the Body of Christ?"[4]

Anything, therefore, which tends to put an obstacle in the way of actual reception of the Holy Communion, or to obscure the truth that it is a *communion*, and that the *reception* of that Holy Sacrament is the paramount duty and privilege to be recognized therein, and is essential to the derivation of any benefit from it; or that tends to make separation among those who ought to be united together in communion with one another in Christ, and in simultaneous reception of Him, cannot be otherwise than unpleasing to Him Who instituted that Holy Feast of love, in order to make us thereby partakers together of Himself, the Giver of all grace and glory.

One matter to which I would here advert is the *enforcement* of *fasting* as a *necessary pre-requisite* for the reception of the *Holy Communion*.

This condition is now prescribed by some on the plea of reverence, according to which it is said that the Holy Sacrament ought to be the first food that we take in the day; and, secondly, it is affirmed, that, except we comply with this requirement, we set ourselves against the ancient Catholic Church of Christ.

The plea of reverence has not unfrequently been insinuated

[1] John xi. 25. 1 John v. 12.
[2] John vi. 53.
[3] Matt. xxvi. 26, 27.
[4] 1 Cor. x.

by the Evil One into the minds of men, in order to draw them from Christ. Fear of Christ moved the Gadarenes to beseech Him to depart out of their coasts.[5] Reverence for the Blood of Christ was pleaded by the Council of Constance in the fifteenth century, when they took away the Cup from the laity.[6] And there is reason to think that the Evil One destroys the spiritual health of many in our own day, by suggesting to them that they are safer in fearing to come to the Holy Communion, than in lovingly obeying the command of that Blessed Saviour who said, "Do this in remembrance of Me."

To this plea therefore we would reply with earnest affection, that true *reverence to* Christ is shown by dutiful *obedience to* Him.

What, therefore, is His will in this matter?

To this question it is replied by some, that Christ declares His will by His Church, and that the ancient Catholic Church communicated fasting; and that, therefore, fasting is a pre-requisite for the Holy Communion.

To this we would say, Heaven forbid that we should disparage fasting. We are no followers of Aerius or Jovinian. We readily allow that at the present day we have great reason to humble ourselves for our surfeiting and self-indulgence. We have much cause to repent of our neglect of fasting as prescribed by our own Church. How many there are who care little for her commands with regard to the observance of the Fast of Friday, or of Lent, or of Good Friday, or of Ash Wednesday! Fasting is a good thing. But (as one said of old) let good things be done well.[7] Let us not fast with those whom the prophet blames, as fasting "for strife and debate."[8] Let us not fast with the Pharisees, who fasted "to be seen of men," and boasted themselves as holier than others.[9] Let us not

[5] Matt. viii. 34.

[6] The pleas of the Council were—"Ne sanguis Christi effunderetur; ne laici incurrerent pœnas madidando barbam," &c., &c. See Von der Hardt, Concil. Constant. iii. p. 369. Cp. Trent Catechism, pt. ii. cap. iv. qu. 50.

[7] Zonaras, in Canon. Apost. 66.

[8] Isaiah lviii. 4.

[9] Matt. vi. 16. Luke xviii. 12.

fast with the Montanists of old, who prescribed fasts of their own invention, or with the Puritans in our own land, in the seventeenth century, who fasted with churlish singularity on Christmas Day. But let us fast in a spirit of penitential sorrow and humble self-abasement, and dutiful and loving obedience to that spiritual authority, under which we have been placed by the good providence of God.

Yes, it is rejoined, this is our opinion. The ancient Catholic Church received the Communion fasting, and in deference to her authority we are bound to do the same.

Let us ever be ready to pay that honour to the ancient Church which is due to her. But even because we feel reverence for that wisdom which God gave her, and for the presence of Christ and of His Holy Spirit in the Church—a presence which He has never withdrawn from her—we must not allow ourselves to be so tied to the letter of laws ritual and ceremonial, as to forget the spirit which gives them life. Nothing is more easy, and—let me be forgiven for saying—nothing is more childish, than to lay down as a general rule in such matters, "The ancient Church did so and so, and we must therefore do the same." As a holy and wise man truly says,[1] "They that walk in darkness know not whither they go; and even as little is their certainty, whose opinions generalities only do guide. With gross and popular capacities nothing doth more prevail than unlimited generalities, because of their plainness at first sight: nothing less with men of exact judgment, because such rules are not to be trusted over far."

In order, therefore, that we may not walk in darkness, nor be deluded by unlimited generalities, let us search into the truth on this matter.

There is but *one Faith*, which is necessary to be held by all in every place in every age for their everlasting salvation: "the faith once delivered to the saints."[2] Of this faith, as revealed in Holy Scripture, and set forth in the Creeds of the Catholic Church of Christ, let us never bate a single iota or tittle. But Christ never intended,—the ancient Church of Christ never dreamt,—that in matters

[1] Hooker, E. P., V. ix. 2. [2] Jude 3.

ritual and ceremonial (I am not speaking of the Holy Sacraments, instituted by Christ for the attainment of ends of never-ceasing necessity to all) one fixed and rigid rule should be enforced everywhere and at all times, and that the Church of God should be deprived of the benefit of that ripe experience, which Time, by His goodness, brings with it, and be barred from the exercise of that discretion which is His gift. No: such a supposition as that would be to confound faith with forms, and doctrine with ritual—a fond and fatal mistake. On the contrary, it was well said of old, that it is even *desirable* that *ceremonies* should *not* be the same everywhere and always, but should *vary* in *different places* and *seasons*,[3] in order that men may not think that religion is tied to ceremonies, and in order that *variety of ritual* may bring out in clearer light the *unity of doctrine*. Consequently, as our own Church declares (Art. xxxiv.), "Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying."

The answer of St. Ambrose, Bishop of Milan, to Monica, the mother of St. Augustine, is pertinent here.[4] When she asked him, whether she ought not to fast on Saturdays at Milan, inasmuch as it was the custom at Rome to fast on that day, the Bishop answered, "I will tell you what I myself do: when I am at Rome I fast on Saturday, and when I am not at Rome, but at Milan, I do not fast on Saturday. I do at Milan, what they do at Milan; and I do at Rome, what they do at Rome." And St. Augustine himself adds, in the letter where he relates this anecdote, "Let there be *one faith*, in the inner life of the whole Church in every place, albeit the unity of the faith is blended with varieties of ritual. For 'the King's daughter is all glorious within: her clothing is of wrought gold.'[5] The Church is beautiful in the unity of her inner life of faith,

[3] S. Irenæus, ap. Euseb. v. 21. Cp. S. Greg. Mag. Epist. i. 43.

[4] See Augustine, Epist. ad Casulanum, Epist. xxxvi. 32, vol. ii. p. 126, ed. Gaume; and ad Januarium, Epist. liv., ibid. p. 186.

[5] Ps. xlv. 14.

and this inner beauty is not marred, but rather enhanced, by the embroidered needlework of variety of ritual."

Let us understand the facts of the case. Our Blessed Lord did not institute the Holy Communion when He was fasting. Nor did He minister it to those who were fasting. We read that "*After supper* He took the cup;"[6] and though there was something special in the circumstances of that particular act which may well modify its application as a rule for us to follow, yet it may be added, that on another occasion, when there were no such circumstances, He sanctified a meal by administering, as is generally supposed, the Holy Communion; namely at Emmaus, when He was made known to the two disciples in the breaking of bread.[7]

The Primitive Church hallowed her daily food by receiving the Holy Communion *after it*.[8] This practice led to abuses in some churches, as at Corinth; and St. Paul interposed by his apostolic authority to correct those abuses.[9] It is observable, that the holy Apostle, who was inspired by the Holy Ghost, does not do what some persons, who are not inspired, teach as needful to be done; while correcting the abuses at Corinth with respect to that Holy Sacrament, he does not command the Corinthians to fast before they receive the Communion. On the contrary, he rather advises them to *eat before* coming to Communion; he says, "If any man hunger, *let him eat at home*, that ye *come not together* to condemnation."[1] He certainly contemplates and he even recommends that some should eat before coming to Communion.

In the minute account, which Justin Martyr has given, of the administration of the Holy Communion on the Lord's

[6] Luke xxii. 20. 1 Cor. xi. 25.

[7] Luke xxiv. 35.

[8] See Bishop Pearson in Acta Apostolorum, Lect. iii., p. 346, ed. Churton. "Mensæ discipulorum tunc temporis communes et sacræ etiam fuere, hoc est, in communi convictu Sacramentum Eucharistiæ celebrabant." Cp. p. 325. These were the ἀγάπαι, of which St. Jude speaks (Jude 12).

[9] 1 Cor. xi. 17—34.

[1] 1 Cor. xi. 34.

Day in the middle of the second century, there is no mention of fasting as a pre-requisite for its reception.[2]

In sub-apostolic times, which were times of persecution, it became usual to receive the Holy Communion very early in the morning. The description given by Pliny to the Emperor Trajan, of the Christian assemblies in Asia Minor, confirms this statement.[3] And it is corroborated by Tertullian[4] at the end of the second century. Various reasons may be assigned for this change of practice. It may have been introduced because the hour, as well as the day[5] of our Lord's resurrection, had a significant propriety for the administration of the Sacrament, which is the pledge and earnest to us of our resurrection, by communion with Him who is the Resurrection and the Life ; and also because it was fit that this holy food should be the first received on that day, and probably also because in times of persecution the early twilight morning hour, with its quiet seclusion in the catacombs, and other places of retreat, was the best that could have been chosen for the assemblies of Christians, who were ready to endure death for their Master's sake, but would not tempt any one to be guilty of sinning against Him by persecuting His disciples.[6]

At the close of the fourth century, it was the practice of the Church to receive the Communion before any other food, except on one day of the year, namely on Maundy Thursday

[2] Justin Martyr, Apol. i. c. 65, c. 66, and c. 67, pp. 266—270, ed. Otto, Ienae, 1842.

[3] Plin. Epist., x. 97: "Affirmabant hanc fuisse summam vel culpæ suæ vel erroris, quod essent soliti stato die *ante lucem* convenire; carmenque Christo, quasi Deo, dicere secum invicem, seque *sacramento* non in scelus aliquod obstringere," &c.

[4] De Coronâ, c. 3: "Eucharistiæ Sacramentum *etiam antelucanis* cœtibus sumimus." Does the "etiam" here imply that they received also at other times?

[5] S. Cyprian, Epist. lxiii., ed. Fell, p. 156.

[6] As Bingham says (Antiquities of the Christian Church, XIII. x. 11), "The Christians being afraid to meet publicly on the Lord's Day for Divine worship, were forced to hold their assemblies in the night, meeting early in the morning before day, to avoid the observation of their enemies, whence they were called a 'latebrosa et lucifugax natio.'" (Minuc. Felix, p. 25.)

—the anniversary of the day when the Holy Communion was instituted. On that anniversary it was administered after supper, as a record of the time of its original institution by Christ.[7]

All this is readily allowed, and it would be irreverent and presumptuous in us to say that the Church of God did not act wisely and well in this matter. If we had lived in those days, our duty would have been to conform to this rule of the Church.

But then it is no less certain that it would be also irreverent and presumptuous in us to take on ourselves to be legislators in matter ritual, and *to impose customs,* whether derived from the first century or from the fourth century, in a spirit of opposition to the laws and usages of that *particular Church* in which our own lot is cast by the good providence of God, If some among us are to take upon themselves to import an early fasting Communion from the third and fourth centuries, and to impose it as a matter of necessity, why should *not others* among us be allowed to import an *Evening Communion* from the *first century,* and from the *practice of Christ Himself* and of the Apostles, and to *impose it* as a matter of necessity? Surely much confusion and division would arise from such a course as this, by which private persons adopt practices from Christian Antiquity, and would enforce them on others. Our Blessed Lord and His Apostles *reclined* at the Holy Communion; are we therefore to be obliged to do the same? Are the ancient *agapæ,* or love-feasts, to be restored? The early Christians saluted one another with a holy kiss at the Communion; is this to be practised also? The primitive Christians sold their goods and had all things in common;[8]

[7] See S. Augustine, Epist. liv. 8 and 9, ed. Januarium, vol. ii., pp. 189, 190, ed. Gaume. Concil. Carth., iii., can. 29, from which it appears also that the Communion was usually administered in the morning early, and not "pomeridiano tempore." On that day, as S. Augustine says, ad Januarium, 190, when the Communion was administered in the afternoon, "neminem cogimus ante dominicam illam cœnam prandere sed nulli etiam contradicere audemus."

[8] Acts ii. 44; iv. 37.

are our people to be constrained to do the same? In primitive times, the Apostles lived upon voluntary offerings, or by the labours of their own hands;[9] is this also to be made a rule for us? It was an ancient practice for many centuries to administer the Holy Communion to infants;[1] shall we undertake to prescribe this also by our own private authority? The ancient Church read the Epistle of St. Clement of Rome, the Shepherd of Hermas, and other like books, in their public congregations; are we bound to do the same? The first General Council of the Church, the Council of Nicæa, *forbade* men to *kneel* in church on *Sundays*,[2] or in the season *between Easter and Pentecost;* shall we require our people to remain *standing* in our churches on those days and during that time? The ancient Christians *stood* at sermon time, and the ancient clergy preached sitting, and did not preach written sermons; are our congregations to be required to remain on their feet, and to listen to us, while we preach extempore to them?

The hopeless and unutterable confusion which would be introduced by the application of a rule, to which some among us now appeal with such surprising confidence, would in the end lead to the result that they who now apply and would enforce the rule in a special case, would be among the first to resent its application to themselves, and to entreat us to set it aside.

Nor is this all. If the rule of some ages of the ancient Church, as to fasting Communion, is to be applied and enforced by us on our own authority, it ought not to be applied partially, but with all the concomitant circumstances which gave a reasonableness to it.

As I have said, in that primitive age Holy Communion was administered very early in the morning, and often before day-break; and therefore it was not then a rigid and harsh thing to say, "Let the Holy Sacrament be the first food taken by thee in the day. Break not thy fast before

[9] Acts xx. 34.

[1] Cp. Bingham, XV. iv. 7.

[2] Conc. Nicæn. can. 20.

the day breaks." But this is not the case now. The Church of England, being warned by the example of other Churches, such as those of France and Italy, which now require fasting as a pre-requisite for the Holy Communion; and seeing that the *reception* of the Holy Communion, which is the main thing to be required of all Christians, is hindered by that requirement, and that the number of actual communicants in those Churches is very small; and that persons who have communicated early in the morning in those Churches, or even have been present at an early Celebration without communicating, imagine that the principal religious duty of the day is done, and then spend the rest of the Lord's Day in worldly dissipation; and that in many places private masses, in which the priest is the only recipient, have usurped the place of Communions,—has profited by her experience, and, in the exercise of a wise discretion, and actuated by a spirit of charity for her children, while she encourages early Communion as a blessed beginning of any day in our lives—and especially of the Lord's Day—and under such circumstances exhorts all, who are able, to receive it as the first food in the day,[3] thinks also that a temperate meal may be sanctified by the Holy Sacrament following after it, according to the apostolic precept, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God;"[4] and according to our Lord's example; and that the domestic table may be hallowed, and domestic love and unity may be cherished and strengthened thereby; and she also deems that the Holy Communion is, as it were, the apex and crown of Christian worship, and she seems rather to recommend, by the structure of her services, which lead the worshipper upward by a long and gradual ascent of

[3] This is the advice of Jeremy Taylor, who has often been appealed to in this matter. In giving this advice in his "Worthy Communicant," (chap. vii. sec. 1) and in his "Holy Living" (chap. iv. sec. 9) and "Life of Christ" (sec. xv. discourse xix.), he is addressing himself to those whom he supposes to communicate early in the morning. It must be remembered also that he wrote when the authority of the Church was silenced, and men were left free to follow their own wills, and after all he says, "No rule can be given to all persons."

[4] 1 Cor. x.

preparatory litanies, intercessions, lauds and thanksgivings, to the Holy Eucharist, as their glorious consummation, that it should be administered later in the day.

This being the case, she has not ventured to prescribe fasting to her Clergy or her People as a necessary pre-requisite for the administration and reception of the Holy Communion.

As to her Clergy, what, let us ask, would be the effect, if she were to do so? Take the case of a conscientious English parish priest, living at some distance from his parish church. He rises early on Sunday morning, and after his private devotions he gathers his household together for family prayer. He then goes forth to his Sunday School, which he opens with Prayer, and he gives an exposition of the Collect, Gospel, or Epistle of the Day. He then walks to Church, where he says Morning Prayer and Litany, and preaches a sermon, and administers the Holy Communion; and afterwards he walks back to the parsonage at about one o'clock in the afternoon. Is he to be told that he must do all this without breaking his fast since midnight,[5] and that if he does taste food he is guilty of violating the laws of the Catholic Church? Are we to lay this snare for the tender conscience of a devout and holy man of God, and either to oblige him to hurt his health, and render himself unfit to serve God and do good to his flock, or else destroy his peace of mind by telling him that he is a traitor to the Church?[6]

The law of the Church is the law of Christ; and the law of Christ is love. And our Lord, Who condemned the Pharisees for blaming His disciples when they walked through the corn-fields on a Sabbath Day and plucked the ears of corn and ate them when they were hungry,[7] and Who would not send away the multitudes fasting from the desert-

[5] The starting-point fixed for the previous fasting by the Roman Church.—Trent Cat. pt. ii. c. 4, qu. 44.

[6] The Bishop of Bombay, Dr. Mylne, has told me that it would be impossible in India to enforce fasting before Communion; and he has authorized me to state this publicly.

[7] Matt. xii. 1—8.

place, lest they should faint by the way,[8] but worked a miracle to feed them, would not censure those who temperately and sparingly satisfy the cravings of nature, which is His work, in order to do Him service; but would rather blame those who would set aside the higher law of charity, on the plea of zeal for a ritual law which does not oblige those on whom they would impose it.

It may be said that the answer to all this is, Let the parish priest have early Communion. Doubtless, he will have often an early celebration; but this cannot be his practice always, if he desires to gather round the Lord's Table a goodly number of communicants; and the Church of England seems to contemplate that the Holy Communion will follow Morning Prayer.

But we may go further. We need not scruple to say that members of the Church of England who, on the plea of reverence for the authority of the ancient Church, require fasting as a condition of administering and receiving the Holy Communion, not only set themselves up against the authority of the Church of England, *which, for the most part, administers the Holy Communion at mid-day, on Sundays,* but even against that *ancient* Church to which they appeal. For what do such persons do? They change *Sunday* from a festival *into a fast-day,* and would require others to do the same. They quote Tertullian and Augustine in behalf of fasting Communion; let them, therefore, listen to those doctors of the ancient Church. The one[9] says that it is "nefas" to fast on the Lord's Day, and the other[1] declares that it is "scandalum magnum" to do so; and the ancient Church declared that if a person ventured to fast on the Lord's Day he ought to be excommunicated,[2] and not be allowed to come to the Lord's Table.

[8] Matt. xv. 32.

[9] Tertullian, De Coronâ, c. 3: "Die Dominico jejunium nefas ducimus."

[1] S. Augustine, Epist. cxv. Cp. S. Ambrose, Epist. xxiii.

[2] Canon Apostol., 56: Εἴ τις κληρικὸς εὑρέθη τὴν κυριακὴν ἡμέραν νηστεύων, καθαιρείσθω, ἐὰν δὲ λαϊκὸς ᾖ, ἀφοριζέσθω. In the epistles of the so-called Ignatius ad Philipp. c. 13, such a person is called Χριστοκτόνος.

On the whole then, we come to this conclusion. The Eucharist is a feast of love. Let us not separate ourselves from one another, but let us be joined together there in communion with one another in Him. Let us remember Him who said, "I will have mercy, and not sacrifice."[3] Let not him that fasteth judge him that fasteth not. Temperance and sobriety do not disqualify a man from Communion; but censoriousness and spiritual pride do. "Let all your things be done with charity." "Bear ye one another's burdens, and so fulfil the law of Christ."

Next, let us carefully avoid anything which would have the least tendency to frustrate or to hinder the fulfilment of our Lord's earnest desire and command, that *all men* should *receive* the Holy Communion. If in the parishes of the Church of England, where the Communion is administered mostly at mid-day, we impose fasting as a condition of Communion, the inevitable result will be that we shall drive away many, who now communicate, from the Lord's Table, and we shall repel many from coming who otherwise would communicate; and thus, by rigid rules of our own making, we should be acting in a spirit of resistance and rebellion against Christ and the Church.

Next, while in all matters of *doctrine* we hold to the one unchangeable *faith*, taught in Scripture and set forth in the Creeds, and professed by the ancient Catholic Church; and while we teach that the blessed Sacraments, dispensed freely and fully by an Apostolical ministry, are generally necessary to salvation, let us firmly adhere to the principle set forth in our own Book of Common Prayer,[4] that "Every country should use such ceremonies as they shall think best to the setting forth of God's honour and glory," and that "Every[5] particular, or national, Church hath authority to ordain, change, and abolish ceremonies or rules of the Church, ordained only by man's authority, so that all things be done

[3] Matt. ix. 13; xii. 7.

[4] "Of Ceremonies, why some be abolished and some retained." This is no other than the principle laid down by S. Jerome, Epist. liii., ad Lucinium: "Unaquæque provincia abundet in sensu suo, et præcepta majorum leges apostolicas arbitretur."

[5] Article XXXIV.

to edifying." "We make not our childish appeals" (in ritual matters) says Hooker,[6] "sometimes from our own Church to foreign Churches, sometimes also from both unto Churches *ancienter* than both are; in effect always from all others to *our own selves*. We had rather glorify and bless God for the fruit we daily behold reaped by such ordinances as His gracious Spirit enableth the ripe wisdom of this *national Church* to bring forth; and as becometh them that follow with all humility the ways of peace, we honour, reverence, and obey, in the very next degree unto God, the voice of the Church of God *wherein we live*."

If any one wishes for further information on "Fasting Communion," let me recommend to him the work with that title, by the Rev. H. T. Kingdon, 2nd ed., 1875.

ON NON-COMMUNICATING ATTENDANCE.

The actual reception of the Holy Communion appears to be endangered by another practice which is now recommended by many, and even enforced by some, namely, what is commonly called "*non-communicating attendance*," or "*spiritual communion*," and which in Continental Churches has assumed the form of what is called "*perpetual adoration* of the carnal presence of Christ upon the altar."

Our Blessed Lord, when He instituted that Holy Sacrament, said to His disciples, "Drink ye all of this," and it is expressly stated in the Gospel that "they all drank of it."[1] The custom of the Primitive Church is thus described by Justin Martyr:[2] "After the consecration, the bread and wine that have been blessed are *given to every one*[3] that is

[6] Hooker, V. lxxi. 7; ibid., V. xxx. 4, he says, "From their Ordinary they appeal *to themselves*."

[1] Matt. xxvi. 27. Mark xiv. 23.

[2] S. Justin Martyr, Apol. i. 65 and 67.

[3] ἑκάστῳ (c. 65). This word is repeated by him in c. 67, and there he expressly says that the consecrated elements are distributed to *all* present, and that *all partake* of them: ἡ διάδοσις καὶ ἡ μετάληψις ἑκάστῳ γίγνεται.

present. In the words of a celebrated Roman Catholic liturgical writer, Cardinal Bona,[4] "It is certain that in the first ages of the Church, *all the faithful,* having one heart and one mind, continued steadfastly in breaking of bread, as the Acts of the Apostles testify,[5] nor was any one permitted to be present at the sacred mysteries who could not offer and partake of the mysteries, except those who were *under penance;* and therefore 'non-communicating attendance,' was in fact like a stigma of shame and a ban of excommunication." The law and custom of the Primitive Church to this effect are stated with clearness and fulness by our own learned writer on "Ecclesiastical Antiquities," Joseph Bingham.[6]

It is remarkable that some who would impose upon us what is called "fasting Communion" as a matter of necessity, on a plea of reverential obedience to the *ancient Church,* are also found to recommend, and even to require, "non-communicating attendance," in *opposition to* the law and practice of the *ancient Church,* and to the command of Christ Himself. And this is done even on a pretext of reverence

[4] Cardinal Bona, Rerum Liturg. lib. II. exvii. sec. 2. The same is stated by another Roman Catholic writer, Pamelius, ad Tertullian. De Oratione, c. 19: "Omnes" (those under penance excepted) "qui Missæ intererant, soliti erant sumere saeram Eucharistiam." Those of the faithful who came into the church and heard the Scriptures read, but did not communicate, were excommunicated by the ninth Apostolic Canon (Patr. Apost. Coteler, i. 442). A good deal has been written lately on this canon. It must, I think, be interpreted as condemning those who turn their backs on the Lord's Table and leave the church, as much as those who remain and do not communicate. John Wesley, in his sermon "On Constant Communion," refers to this canon, and says, "With the first Christians the Christian sacrifice was a constant part of the Lord's Day service. . . . . Their opinion of those who turned their back upon it may be gathered from the ancient canon: 'If any believer join in the prayers of the faithful, and *go away* without receiving the Lord's Supper, let him be excommunicated, as bringing confusion upon the Church of God.'" An eminent liturgical writer of our own, Archdeacon Freeman (Principles of Divine Service, i. 388), says that "non-communicating attendance is utterly at variance with the mind of primitive times, and of the Ordinance itself." Let me invite the reader's careful attention here to the Rev. W. E. Scudamore's learned volume, Notitia Eucharistica, chap. xiii. London, 1872.

[5] Acts ii. 42.

[6] See Bingham, Book XV. chap. iv.

for the Holy Sacrament, and for Christ himself. Who instituted it, not in order to be looked at, but *to be received*, according to His express command.

But all such pleas of reverence are rebuked and rejected by Him who said, "Why call ye Me Lord, Lord, and do not the things which I say?"[7]

That the Church of England desires and intends that all her members who have been baptized and confirmed should come to the Holy Communion, and that all who are present at the administration of the Communion should communicate, appears to be certain.

In papal times in England, as in Roman Catholic countries now, many were present at the Mass who did not receive, except once a year—at Easter. And the Church of England at the Reformation did not, and could not, at once change that state of things; but she showed clearly what her mind was in this matter. She abandoned the word *Mass*, which is not older than the fourth century, and she restored the terms used by St. Paul, the "*Lord's Supper*,"[8] "*Communion*,"[9] and the "*Lord's Table*,"[1] which are meaningless to those who are not partakers of the spiritual food set before them in the Holy Eucharist. She began with inviting the communicants to approach the Holy Table and to take their places in the choir,[2] and by commanding the rest to depart from it. In the twenty-fifth Article she declares her judgment that "the Sacraments were not ordained of Christ to be gazed upon, but that we should duly use them." And in the Prayer Books of 1552 and of 1559 and 1604 and 1637,[3] in the exhortation after the Prayer for the Church militant, the minister, if he saw the people negligent in

[7] Luke vi. 46.

[8] 1 Cor. xi. 20.

[9] 1 Cor. x. 16.

[1] 1 Cor. x. 21.

[2] Rubric after the Offertory in King Edward the Sixth's first Prayer Book.

[3] It seems that these strong sentences produced their desired effect, so far as to deter persons from remaining in church during the time of the administration, without communicating; for, though repeated in the editions of the Prayer Book from 1552 to 1637, they do not appear in the Prayer Book of the next and final revision, that of 1662. And this agrees with the statement of Bishop Cosin, 1652, quoted below, p. 159-60.

coming to the Communion, was enjoined to say, "Whereas ye offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that to this unkindness ye will not add any more; which thing ye shall do, if ye *stand by as gazers and lookers on* them that do communicate, and *be no partakers* of the same yourselves. For what thing can this be accounted else than a further contempt and unkindness unto God? Truly it is a great unthankfulness to say nay, when ye are called; but the fault is much greater when men stand by and yet will neither eat nor drink this Holy Communion with others. I pray you, what can this be else than but even to have the mysteries of Christ in derision? It is said unto all, 'Take ye, and eat; Take, and drink ye all of this;' 'Do this in remembrance of Me.' With what face then, and with what countenance shall ye hear these words? What will this be else but a neglecting and despising and mocking of the Testament of Christ? Wherefore, rather than ye should do so, depart you hence and give place to them that be godly disposed."[4] And in the Second Book of Homilies, published in 1562,[5] it is said that "Our loving Saviour hath ordained and established the remembrance of His great mercy expressed in His Passion in the institution of His heavenly Supper, where *every one of us must be guests*, and not gazers; *eaters*, and not lookers. To this His commandment forceth us saying, 'Do ye this; drink ye all of this.' To this His promise enticeth, 'This is My Body, which is given for you: this is My Blood, which is shed for you.' So then we must be ourselves partakers of this Table and not beholders of other."

Besides, the whole of her Service after the Prayer for the

[4] Bishop Cosin (in his notes on the Book of Common Prayer, Works, vol. v. p. 99) says that these words are a "religious invective against the irreligious custom of the people then nursed up in Popery, to be present at the Communion, and to let the priest communicate for them all; from whence arose the abuse of private masses—a practice so repugnant to the Scripture, and to the use of the Primitive Church, that not any but the Romish Church throughout all the Christian world are known to use it."

[5] Homily XV. p. 409, ed. Oxford, 1822: "On the worthy receiving of the Lord's Supper."

Church militant is so framed as to be applicable only to actual communicants. It cannot reasonably be used by others. And in her rubrics in the Office, she contemplates that all present will communicate. Thus she says, "This general Confession shall be made in the name of all that are minded to receive the Communion by one of the ministers; all the people kneeling, and saying,"—where it is evident that they who communicate are synonymous with "all the people," and that therefore there are none present who do not communicate. And again she says, "The minister shall first receive the Communion in both kinds himself, and then proceed to deliver the same to the bishops, priests, and deacons, in like manner (if any be present), and after that *to the people also* in order." And again, "If the consecrated bread and wine be all spent before *all* have communicated, then he is to consecrate more;" and again, "*When all have communicated*, the minister shall return to the Lord's Table."

If now it be necessary to appeal to a credible witness of the mind of the Church of England in this question of "Non-communicating attendance," we may cite the words of one whose authority in the liturgical matters of our own and other Churches stands deservedly high, Bishop Cosin, in the middle of the seventeenth century, who, in his treatise on the religion, discipline, and ritual of the Church of England, written in 1652, describes the Order of the administration of the Holy Eucharist in the Church of England, and says, "After the Prayer for the Church militant, those persons who are not about to communicate with us *are dismissed out of the Church*." [6]

[6] Bishop Cosin's words are, "postea, qui nobiscum communicaturi non sunt, *emittuntur foras*" (Bishop Cosin. Works, iv. 359, ed. Oxford, 1851). It has indeed been attempted by some to evade the force of this statement, by suggesting that Bishop Cosin meant only to say that non-communicants were ordered to *withdraw from the chancel* into the body of the church: but "*emittuntur foras*" can only signify "they are sent forth out of doors:" and next, at the time to which Bishop Cosin refers (his tract was written A.D. 1652), the Holy Table itself, in most parish churches, stood not in the chancel, but in the body of the church,. See Canon of 1640, Canon VII.

If the question of the proper time of withdrawal of non-communicants

The condition of other Churches appears to show the wisdom of the Church of England in this respect.

No one who observes the present condition of some foreign Churches, can doubt that the encouragement of what is called "spiritual communion," and "perpetual adoration," without communicating, has tended to supplant and supersede the actual reception of the Holy Communion, and also to confirm the erroneous dogma of transubstantiation; and may therefore be not uncharitably called a device of the Evil One acting with insidious subtlety by means of persons having holy intentions in their minds, and holy words in their mouths, and endeavouring, by their agency, to alter and impair the Divine character of the Holy Eucharist, and to deprive the Church of the heavenly nourishment which Christ bestows in that Holy Sacrament.

But anything that is a breach of Christ's law cannot be otherwise than offensive to Him. And this growing practice of "non-communicating attendance" calls also for solemn warning, as tending to laxity of life. It is liable to become a compromise between God and the World, and seeks to reconcile the two. *Actual reception* of the Holy Communion has this practical benefit among others, that it demands *previous strict self-examination*, and godly *repentance*, and the forsaking of sin, and holy resolutions of amendment, as indispensable pre-requisites for that reception. But "spiritual communion" and "adoration" require no

is to be discussed, it may be submitted whether the best break in the Service would not be between the "missa catechumenorum" and the "missa fidelium," immediately after the *offertory sentences, and before the oblation*, when the proper Eucharistic Service begins. It certainly is to be regretted that the placing of the bread and wine on the Holy Table by the priest, and the prayer for the reception of the oblation, should be a signal to any of the faithful to withdraw from partaking of it. Bishop Cosins himself (in "Additional Notes on the Communion Service," in Dr. Nichols' edition of the Common Prayer, ed. 1712, p. 41) quotes Dionysius, who says, "*after* the catechumens are *dismissed*, they that are the principal ministers with the priest *place the holy bread and cup of benediction* on the sacred altar;" and again, "after the *missa catechumenorum* the catechumens go out of the church and they that are under penance, and they only remain who are deserving to behold the sacred things, and *to partake of them*." Dionys. Eccl. Hier., cap. 3; Conc. Laod., c. 19.

such previous preparation. They exact no turning away from the world, the flesh, and the devil with remorse and shame, and turning to God with the whole heart; and yet he who *spiritually communicates* and *adores* is flattered by others and perhaps by himself with the fond imagination that he is performing a religious exercise of the highest and holiest devotion. Verily, as the wise man says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death."[7]

In what has now been said let me not be supposed to deny that there may be cases where presence at the Holy Communion may be allowable without actual communion. And therefore it would not be desirable that a rigid rule were enacted and enforced, *compelling all to withdraw* who do not intend to communicate; provided that such a rule were not rendered necessary as a safeguard against the great danger, which seems not unlikely to arise from the recommendation, and in some cases the enforcement, of "non-communicating attendance," as a law of the Church.

And further, while we are bound to utter a protest against "non-communicating attendance," let us not forget to humble and condemn ourselves for our own unthankfulness, and for the lamentable spectacle which is presented in our churches by crowds of professing Christians on the Lord's Day, turning their backs on the Lord's Table, at the very time when the spiritual food, with which He feeds our souls, is placed upon it. Let us not flatter them that they are safe. Let us not speed them forth from the Church with joyous music, and with words of peace. No; rather they may be said to be almost excommunicating themselves, and they ought to hear a solemn warning and wholesome reproof from us.

If the present controversy on "non-communicating attendance" should have the good effect of teaching those who depart from the Holy Communion to consider their own spiritual danger, as well as to deter those who remain from imagining that they can do so safely without communicating, it may, by the goodness of God, be overruled for a blessing to His Church.

[7] Prov. xiv. 12.

ON THE USE OF THE UNFERMENTED JUICE OF THE VINE IN THE HOLY COMMUNION; WITH SOME PREFATORY WORDS ON TEMPERANCE SOCIETIES.

The Church herself is the true Temperance Society. She knows that Temperance cannot be rightly taught unless it be grounded on the Incarnation of Christ. She admits to membership at Baptism with a solemn vow of temperance; and she supplies constraining motives for keeping that vow, in the doctrines which she teaches, that our bodies are temples of the Holy Ghost, and that whosoever defileth the temple of God him will God destroy;[1] and that they are members of Christ the Holy One;[2] and that they have been bought by His blood;[3] and that they will be raised by Him from the dead, and, that according as our bodies have been used by us in this world, so will they be miserable and shameful, or happy and glorious, for ever.[4]

Almighty God also *enables* us by her instrumentality to keep that vow, because He authorizes and empowers her to *dispense grace* (which cannot be done by any other society) —by means of prayer, and the hearing of God's Word read and preached, and by the ministration of the Holy Communion of the Body and Blood of Christ.

And if, through human frailty, we break that vow of temperance, the Church is authorized to *restore* us (which no other society is competent to do), on our sincere repentance and resolution of amendment, by the ministry of reconciliation,[5] and by the cleansing virtue of Christ's Body and Blood in that Blessed Sacrament.

Again, be it remembered, that to reclaim the intemperate is very difficult, but to deter men from becoming intemperate is not so hard a thing; and this is the special office of the Church; and she performs her work by virtue of that special power and ageney with which she is endued by God. Prevention is not only better than cure, but it is far easier also.

[1] 1 Cor. iii. 17; vi. 19.
[2] 1 Cor. vi. 16.
[3] 1 Cor. vi. 20; vii. 23. Gal. iii. 13.
[4] Gal v. 8.
[5] 2 Cor. v. 18.

Let us also consider that temperance and total abstinence, when practised with *earthly views* (such as health and wealth, or comfort or respectability of character and worldly fame), and when not grounded on the faith, fear, and love of God, and on dependence upon His grace, are not pleasing in His sight, but are *dead works*, and will receive no reward hereafter from Him.

It is to be regretted that some Temperance Societies make a *total abstinence pledge* to be a condition of membership. The enforcement of such a pledge is liable to serious objections; it is not unlikely to be broken; and so it will become a snare to the conscience, and may produce indifference and recklessness to truth. It is not also unfrequently associated with a spirit of self-righteousness, and tends to the heresy against which St. Paul protested when he blamed those who forbad to marry, although he commended voluntary celibacy;[6] and whom he censured for "commanding to abstain from meats, which God hath created to be received with thanksgiving;"[7] and when he asserted that "every creature of God is good and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the Word of God and prayer."[8]

Such an *imposition* of a vow of total abstinence seems to be repugnant to Holy Scripture. It is tantamount to a condemnation of one of God's creatures, and to an assumption that we are wiser than the Creator Himself. Wine is one of *God's creatures*. We call it by that name in the most solemn Office of the Church, that for the Holy Communion, where wine is a representative oblation of God's creatures, and where we say, "Grant that we, receiving these *Thy creatures* of Bread and *Wine*, may be partakers of Christ's most blessed Body and Blood."

We can hardly be said to believe the Bible, if we proscribe the temperate use of wine. Holy Scripture says

[6] 1 Cor. vii. 7, 8; and S. Ignatius, the disciple of St. John, while he owns the advantage of single life, yet says "Do not impose the yoke of celibacy on any one." Fragment vi.

[7] 1 Tim. iv. 3.

[8] 1 Tim. iv. 4, 5.

that "Wine[9] maketh glad the heart of man" (Ps. civ. 15). And if wine is to be condemned and proscribed, how is it that our Blessed Lord chose wine as the subject-matter with which to work His first miracle, and to show forth the glory of His Godhead, by changing water into it at Cana of Galilee?[1] How is it, also, that Christ chose wine as one of God's creatures to be sanctified for ever in the administration of the Holy Communion, and said, "*Drink ye all of this*" (Matt. xxvi. 27); and commanded it to be received by all the faithful in every age and country, in that Blessed Sacrament, even till He comes again?

The condemnation of wine developed itself in extravagant proportions in Manichæanism, against which the Church struggled vehemently, and which she condemned solemnly in such canons as these: "If any clergyman abstains from wine, not for the sake of discipline, but in a spirit of detestation of wine, forgetting that all God's creatures are good, and pronouncing censure on creation, let him repent, or be deposed and excommunicated; and a

[9] Ps. civ. 15. It is observable that the original Hebrew word here used is *yayin*, the same word as is used to describe the beverage as intoxicating in Gen. ix. 21—24 (concerning Noah); xix. 22 (concerning Lot); Levit. x. 9; Num. vi. 3, 4—20 (concerning the Nazarite); Judg. xiii. 4; 1 Sam. xxv. 37 (concerning Nabal); Prov. xx. 1, "Wine is a mocker;" Isa. v. 11, 12—22. This refutes the arguments of some who say that whenever wine is *commended* in Scripture as innocent, it is *new wine, unfermented, not intoxicating*, Hebr. *tirosh*. But even *tirosh* is said to intoxicate, Hosea iv. 11, and as *Gesenius* observes, Lex. p. 370 and 863, the word *tirosh* is derived from *yârash*, to take possession of, i. e. the brain, to intoxicate; and when the Apostles were said to be full of *new wine* (Acts ii. 13), it was tantamount to saying, they were drunken, in St. Peter's opinion.

[1] It has been alleged, indeed, that the wine into which Our Lord changed the water in the six water-pots at Cana (John ii. 6—9) was of such a kind, that it would not inebriate, however much of it was drunk. It is said that it is incredible that Christ should have tempted the guests to sin by making 120 gallons of wine, and by commanding it to be served for their use. But this allegation is groundless. It seems to be forgotten that the wine is expressly said to have been good wine (ii. 10), and that much of it was probably preserved for future use, and as a continual proof and memorial of the miracle, and to serve for effectual means of diffusing the knowledge of the Divine Power and Love of Christ.

layman also."[2] And again, "We solemnly charge all to abstain from intemperance; not that we altogether forbid any to drink wine, for this would be to deal insolently with what God has given to man for gladness of heart,[3] but that, according to the Holy Scripture, they be not guilty of excess."

The judgment of the primitive Church in this matter is well summed up by Tertullian,[4] although inclined to ascetism, "We are thankful to God, the Lord and Creator of all; we repudiate no fruit of His work, but we practise temperance lest we should abuse it."

In the present day some persons condemn others as *causing scandal* by not abstaining from wine and other fermented drinks; but the Primitive Church, while she encouraged temperance, condemned those as causing scandal, who abstained from them *as if they were evil.* The declaration of the Churches of Lyons and Vienne in the second century on this subject deserves attention.[5]

Much confusion was caused by the Manichæans with regard to the administration of the Holy Communion; they were guilty of abuses in reference to the Eucharistic cup, which they condemned; and the Ancient Church directed its censures against them.[6] The Manichæans did *not* reject the *juice* of the *grape*, but they condemned *wine.* In the words of St. Augustine,[7] concerning them, "What perverseness is it, to feel no scruple as to grapes, and yet to call wine the gall of the Prince of Darkness?" And again,

[2] Canones Apostol., Canon xlii. ed. Beveridge; Canon l. ed. Bruns.; and see Canon lii. ibid. Patres Apost. i. 449, Coteler.

[3] Constitut. Apostol. viii. 44, p. 425.

[4] Tertul. Apol. 42.

[5] See it in Eusebius, Hist. Eeeles. v. 3, where the Churches say in their Epistle eoneerning the Martyrs, that when one of that number, Alcibiades, praetised austerity, living on bread and water, and continued to do so in prison after his first conflict with wild beasts in the amphitheatre, it was revealed in a vision to Attalus that Alcibiades did not well in not making use of God's creatures, and in giving an *example of scandal to others;* and that after this Alcibiades changed his diet, and received God's ereatures with thankfulness.

[6] S. Leo, Serm. xli. vol. i. p. 106, ed. Lugdun. 1700.

[7] De Moribus Manichæorum, sect. 44, vol. i. p. 1182, ed. Paris.

"They regard it as sacrilege to touch wine, as if *it were a creature of the Evil One,* and therefore an impure thing, although they willingly taste *the fruit of the vine.*"[8] And therefore when they came to the Holy Communion they made a feint of drinking the wine from the consecrated cup, but they secretly ejected it from their mouths.[9]

It is to be feared that the enforcement of the total abstinence pledge as a condition of membership of Temperance Societies may engender strife with regard to the Holy Communion; and may lead to a schism in the holiest of Temperance Societies, the Church, and this, in reference to her holiest act, the Holy Communion.

Some who say that we ought to pledge ourselves to abstain from wine as an evil thing, add that we ought least of all to partake of that evil thing at the Lord's Table. And therefore they recommend, and would even enforce the use of the *unfermented juice of the grape* for the Eucharistic cup in the Holy Communion. They say that the word *wine* is *not* mentioned by the Evangelists in the history of the institution of the Holy Communion, but only the *fruit of the vine;* and they thence infer that the *unfermented* juice of the grape ought to be used at the Holy Eucharist. The question is now assuming a serious importance, and is likely to cause much strife, because a large number of well-intentioned persons have announced their resolve not to communicate unless this unfermented juice of the vine, which (they say) cannot intoxicate, is ministered to them at that Holy Sacrament.

What shall we say to these allegations?

It is certain that the *Wine* which was used by our *Blessed Lord* at the Institution of the *Holy Communion* was such wine as might *intoxicate.*

The Holy Communion was instituted at the Passover, that is, in the early spring, in the month Nisan, nearly a *year after the vintage,* and could not have been unfermented

[8] S. Augustine De Hæresibus, sect. 46, vol. viii. p. 51, and Contra Faustum, xvi. 31, and xx. 13.

[9] See Bp. Andrewes ad Bellarmin. responsio, p. 190, or p. 258, ed. Oxford, 1851.

wine. And the ancient Jewish authorities, who write on the Passover, testify that it *would intoxicate.*[1]

Our Lord called it the fruit of the Vine as being real wine.[2]

It is certain also that in the days of the Apostles what was ministered in the Cup of Blessing at the Holy Communion was wine which could intoxicate. We learn this from St. Paul.[3] And the sub-apostolic Father, Justin Martyr, states that at the Holy Communion consecrated bread and *wine* were ministered to all.[4] And the fact that the Manichæans rejected it proves the same thing. In the Apostolic Canons, Canon the third, a Clergyman who celebrated with any thing instead of *wine* (οἶνος) was to be deposed.

It is certain also that *fermentation* is a *natural* process, and so a *work of God;* and it would be as reasonable to reject the use of bread in the Communion, because it is not the unfermented produce of wheat, as to proscribe wine because it is not the unfermented juice of the grape. It augurs ill for those who thus act that they should be helping the Church of Rome, which denies the cup to the laity; and should trouble the peace of the Church of God by such an innovation as this.[5] To whom we say with St. Paul, "We have no such custom, nor the Churches of God."[6] (1 Cor. xi. 16.)

They say, indeed, that we who use fermented wine in the Holy Communion may be right, but that they who use unfermented cannot be wrong; as if it were not one of the

[1] See Mishna, tom. ii. pp. 172—175, ed. Surenhus.; Tract. Pesachim, cap. vii. 13; cap. x. 1, and Lightfoot's Works, i. 960—963.

[2] Cp. Concil. Trullan. can. 32. Ridley, Life of Bp. Ridley, p. 337, 496.

[3] 1 Cor. xi. 20.

[4] S. Justin Martyr, Apol. i. 61 and 67, p. 266 and 270, ed. Otto, Jenæ, 1842.

[5] The suggestion of the promoters of this plan is thus expressed by one of themselves :—"Instead of having two cups, and one part of the church supplied with alcoholic liquor and another part with unfermented wine, would it not be far better that the whole service be conducted with unfermented wine, in which the whole congregation can join?"

[6] Thomas Aquinas (Summa Theolog. lib. iii. c. 74, Art. 5) has been quoted as an advocate for the use of unfermented wine at the Holy Communion. It may be observed that the partisans of that practice have so little authority to plead in its behalf, that they are reduced to appeal to a mediæval schoolman. And that all that even he says is, that in *case of necessity* the juice of the grape may be used.

most wrong things in the world, to distract the Church by schism, and to make the Holy Communion, which is the feast of love, to become an occasion of strife.

A few more words on the general question of Temperance.

We have reason to be thankful that a Select Committee of the House of Lords has been appointed with a view to legislation for the restraint of Intemperance. We cannot indeed make men sober by Acts of Parliament, but we can take away temptations to drunkenness. It seems to me that the problem to be solved by all sound Legislation is this—to combine the minimum of temptation to do evil with the maximum of liberty to do good. We can help to remove the stigma on our Nation, that it seeks to enrich itself by the misery and crime of the people. We can help the Legislature to improve the Licensing Acts; and to promote their proper application, *especially on the Lord's Day*, with regard to the hours of sale, and the number and character of places of sale of liquors. Why should other shops be shut on *that day*, and public-houses and beer-shops enjoy a *monopoly of open-ness?* It would surely suffice that they should be enabled to supply those who desire it, at a certain hour, with refreshment to be carried home to their families, but they ought not to be allowed to be resorts for idleness and vice on that holy day. Let more efforts be made to check adulteration, which is a prolific source of drunkenness; for it is as much the quality of what is drunk, as the quantity, that produces intoxication. They who make or sell drinks for the people are under a solemn responsibility before God. They who adulterate them with deleterious drugs are desecrating God's creatures by a double sacrilege. They are desecrating the thing which is drunken, which is a creature of God; and they are desecrating the person who drinks, who is a temple of God.

Some other salutary restrictions may be imposed by law; and the penalties on drunkenness may be made more severe, and more ignominious, and may be enforced more rigidly.

Other beverages may be reduced as much as possible in price by the repeal or abatement of duties upon them. An

inquiry should be instituted as to whether *Grocers' licences* to sell intoxicating liquors have not been injurious.

Other secondary agencies may do much. The removal of Benefit Clubs, Friendly Clubs, and Burial Clubs from Public-houses and Beer-shops; the diminution of their number; the total discontinuance of paying wages on Saturdays and in Public-houses; the encouragement of cottage allotments; and of Night Schools; the provision of Parochial Libraries, of Workmen's Clubs, of Tea-rooms and Coffee-rooms, for social and instructive meetings; of healthful recreations, such as Cricket and Football; the provision of better dwellings for the working classes, with a good supply of air, light, and water,; and the better education of girls in women's household works, so that they may be better daughters and better wives and better mothers; such things as these, or at least some of them, are in our own reach, and have already been adopted by many with success.

ON CONFIRMATION, THE DUTY OF COMING TO IT, AND THE BENEFITS TO BE DERIVED FROM IT.

Our Blessed Lord promised to His Apostles, that, after He had gone away from them and had ascended into heaven, He would send to them the Holy Ghost, to teach them all things, and to guide them into all truth, and to abide with them for ever.[1]

Whatsoever therefore was afterwards done by the Holy Apostles, for the bestowal of spiritual grace, and for the salvation of men's souls, was done according to the will of Christ, and under the guidance and teaching of the Holy Ghost.

We read in the Acts of the Apostles, that, after the Ascension of Christ, and after the Coming of the Holy Ghost from heaven, the Gospel was preached in Samaria by Philip, who was one of the seven Deacons;[2] and that many were

[1] John xiv. 26; xvi. 13; xiv. 16.

[2] Acts viii. 5—13. Cp. Acts vi. 5; xxi. 8.

baptized by him there; and that "when the Apostles, who were then at Jerusalem, heard that Samaria had received the Word of God, they sent unto them two of their own number, the Apostles St. Peter and St. John,[3] who, when they had come down to Samaria, prayed for them who had been baptized, that they might receive the Holy Ghost. For as yet He was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then the Apostles Peter and John laid their hands upon them; and they received the Holy Ghost."

These words are in the Acts of the Apostles, which is a part of Holy Scripture, written for our learning by the Holy Ghost.

Hence it appears,

1. That a special gift was bestowed by God, on those who had been baptized, and for whom the Apostles prayed, and on whom they laid their hands; and that this gift is called in Scripture the Gift of the Holy Ghost.
2. That, inasmuch as two of the Apostles, St. Peter and St. John, were sent by the rest of the Apostles from Jerusalem to Samaria, where Philip then was; and inasmuch as they were sent for the purpose of dispensing the gift of the Holy Ghost, this gift was bestowed by God through the ministry of the *Apostles*, and not of any other inferior ministers of the Church.

Accordingly we find it recorded in another chapter of the same portion of Holy Scripture, that another of the *Apostles*, St. Paul, laid his hands on those who had been baptized in the name of the Lord Jesus, and that they received the Holy Ghost.[4]

The Apostles were inspired by the Holy Ghost. Christ sent the Holy Ghost from heaven to teach them all things, and to guide them into all truth.

What, therefore, was done by the Apostles in this matter, and what the Holy Ghost Himself records in Holy Scripture as having been done by them, was not done by them of their

[3] Acts viii. 14. [4] Acts xix. 1—6.

own mind, but by the will of God. It was done *by* Him, *through* them. And He showed that it was His act, by visible and audible outpourings of the Holy Ghost on those persons for whom the Apostles prayed, and on whom they laid their hands. We read in Holy Scripture that Simon Magus *saw* that through the laying on of the Apostles' hands the Holy Ghost was given.[5] We read also, that the persons on whom the Apostle St. Paul laid his hands, *spake with tongues and prophesied*.[6]

By these *outward* manifestations in the first age of the Church, Almighty God set His own seal on this practice of the Apostles; who, being taught of God, exercised this ministry as the proper means for the conveyance of an inward gift, called in Holy Scripture the gift of the Holy Ghost, to the souls of baptized persons, Thus Almighty God commended this practice to the permanent use of all future generations, and made it obligatory on Christians to receive and maintain it.

The necessity of this reverent use is further evident from the following considerations:—

St. Paul says that "the *gifts* of God *are without repentance;*"[7] that is to say, whatever He has once bestowed for the attainment of *necessary ends*, is never withdrawn by Him. He never *repents* of having given, and never revokes what He has once given for our growth in spiritual grace here, and for our attainment of heavenly glory hereafter.

The gift of the Holy Ghost is a gift of *this kind*. It is as much required *now*, as it was in the *age of* the Holy *Apostles*. Man's ghostly enemies are the same as they were then. His needs of ghostly helps against them are, therefore, as great now as they were then. Man is the same. Heaven is the same. Hell is the same. The Holy Ghost is the same. His love is the same, and His gifts remain the same; and they have the same purpose and power, to enable men to escape hell, and to reach heaven.

Accordingly, we find that our Lord Himself describes the promised *gift of the Holy Ghost* as a gift in *perpetuity*. I

[5] Acts viii. 18. [6] Acts xix. 6. [7] Rom. xi. 29.

will pray the Father, He says, and He shall give you another Comforter, that He may *abide with you for ever.*[8]

Thus, then, we see that the Holy Apostles, being taught by God, and being guided by Him into all Truth, used certain means for the conveyance of spiritual grace to those who had been baptized; and that God sanctioned that Apostolic practice by visible marks of His own approval and favour.

These means were Prayer and Laying-on of Hands. We find also in Holy Scripture, that these means are reckoned by the Holy Spirit, speaking in the Epistle to the Hebrews, as among the *first principles* of the Doctrine of Christ,[9] where the doctrine of Laying-on of Hands is joined with the doctrine of Baptism.

We learn also, from some ancient Christian writers, that the Bishops of the Church, who had been appointed by the Apostles as their successors, and who knew the mind of the Apostles, used these same means, and prayed and laid their hands on those who had been baptized, as the Holy Apostles had done before them; and that the primitive Christian Bishops did this for the same purpose as the Apostles had done, namely, for the conveyance of the gift of the Holy Ghost to those who had been baptized, and on whom they laid their hands with prayer. We find that the earliest Christian Churches, planted by the Apostles, used these means; and that this Apostolic practice was called by them CONFIRMATION, because in it they who had been baptized are *confirmed* and strengthened by the Holy Ghost the Comforter. We find that these means have been ever used by the Church of Christ Universal, to which He has promised His perpetual presence,[1] and the continual guidance of His Spirit, and which is called by St. Paul, The Church of the Living God, the Pillar and Ground of the Truth.[2] We find also that these means have been mercifully preserved to us, by God's goodness, in our own Church, which, at every Baptism administered by her to Infants, commands that the child then baptized shall "be brought to the Bishop, to *be*

[8] John xiv. 16.
[1] Matt. xxviii. 20.
[9] Heb. vi. 2.
[2] 1 Tim. iii. 15.

confirmed by him," so soon as the child has been duly catechised; and she declares, in her Office for Confirmation, that the Laying-on of Hands of the Bishop on those who have been baptized, is an act done by him "after the example of the Holy Apostles." And she says, in her Sixtieth Canon (A.D. 1603), "It hath been a solemn, ancient, and laudable custom in the Church of God, *continued from the Apostles' times*, that *all Bishops should lay their hands upon children baptized, and instructed in the Catechism of Christian Religion, praying over them, and blessing them,—which is commonly called* CONFIRMATION." If any one wishes to see the ancient authorities on this subject, they may be found in the notes of my edition of the Greek Testament on Acts viii. 14—18; and on Hebrews vi. 2.

Thus, then, we may conclude; that Almighty God, Who is the Author and Giver of all Grace, and without Whom we can do nothing that is pleasing in His sight, vouchsafes to bestow the gift of the Holy Ghost on those who have been baptized, by the appointed means of Prayer and of the Laying-on of Hands of the successors of the Holy Apostles, who were inspired by the Holy Ghost, and who employed these means, and delivered them to be used by those who came after them, even to the end. What was thus done by the Holy Apostles under the guidance and inspiration of the Holy Ghost, was done by the Holy Ghost, Who guided and inspired them. And whensoever the Holy Ghost vouchsafes to appoint and employ certain means for bestowing His own gifts, we have no right to expect to receive those gifts from Him, unless we conform ourselves to His will, and use those means which He has been pleased to institute for their bestowal. To neglect those means, is to grieve the Holy Spirit, Who works by them. It is to despise God and Christ, Who sent the Holy Ghost to *teach* His Apostles *all things*, and to *guide them into all truth*, and to *abide with them for ever*; and Who said to His Apostles, "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me;[3] and whosoever despiseth you despiseth Me, and whosoever despiseth Me despiseth Him that sent Me;

[3] Matt. x. 40. Luke x. 16.

and whosoever shall not receive you, nor hear your words, when you depart out of that house or city shake off the dust of your feet. Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of Judgment than for that city."[4]

On the other hand, if we rightly receive those means, we receive Christ, Who promised to be ever with His Apostles even *unto the end of the world*. We receive the Holy Ghost the Comforter, Who guided the Apostles to use those means for the bestowal of His own blessed gift to the Christian soul, for its growth in grace here, and for its everlasting glory hereafter.

1. Here is one inestimable benefit of Confirmation: the presence of Christ; the gift of the Holy Ghost; the comfortable assurance, that in obeying God, by a thankful use of the means appointed by Him for our soul's everlasting health and happiness, we are conforming ourselves to His Blessed Will, and may cherish a good hope of receiving fresh supplies of such blessings as are promised by him to obedience. For in keeping His statutes there is great reward;[5] and whosoever hath (that is, gladly receives, and makes a right use of, any of God's gifts) to him shall be given, and he shall have more abundance; but whosoever hath not (that is, does not use what God gives), from him shall be taken away even that he hath.[6]

2. But this is not all. Confirmation brings other blessings with it. It is not enough to believe in Christ. It is necessary also to *confess Him openly* before men. With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.[7] If we do not publicly own Christ, He will publicly disown us. If we do not confess Him, when we ought to confess Him, we do in fact deny Him. And He, who is our future Judge, has said,[8] "Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My

[4] Matt. x. 14, 15.
[5] Ps. xix. 11.
[6] Matt. xiii. 12.
[7] Rom. x. 10.
[8] Matt. x. 32, 33. Cp. Luke xii. 8, 9.

Father which is in heaven. Whosoever shall be ashamed of Me and of My Words, of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father and of the Holy Angels."[9]

Confirmation is the appointed way of *confessing Christ before men.* It is administered for this express purpose, among others, in order that children who have been baptized in their infancy, and are now come to years of discretion, *may openly, in the presence of God, and before the Church, confess Him,* and *acknowledge themselves bound* by their baptismal Vow, and may publicly own Christ as their Lord and Saviour, and may joyfully declare themselves to be His servants.[1]

If, therefore, through carelessness or indifference, or through false shame and cowardice, we do not come to Confirmation, we incur the danger of that sentence which Christ will hereafter pronounce, as He himself has declared, on those who are ashamed of Him, and of His words. But if we boldly come forward, and courageously confess Him, in the sight of men, of angels, and of God; if we thankfully take pains to make a *good confession;* if, in making it, we do not fear to encounter shame and reproach from godless and worldly men, for Christ's sake, and to incur the obloquy or insults of false Teachers, who despise the means of grace, and *pervert the right ways of the Lord;*[2] if we suffer shame for *Christ,* as Christ *suffered shame*[3] for us; then we may rejoice and be exceeding glad, for great is *our reward in heaven;*[4] and we may cherish the blessed hope, that Christ also will *confess us* as His own at the Great Day, and will give us the crown of glory, which He has promised to them that *overcome.*[5]

For further encouragement in making this *good confession,* let us remember this:—

[9] Mark viii. 38.

[1] See the first two paragraphs in the Order of Confirmation in the Book of Common Prayer, beginning with the words, "To the end that Confirmation may be ministered," &c., and "Do ye here in the presence of God and of this Congregation," &c.

[2] Acts xiii. 10.

[3] Heb. xii. 2, 3.

[4] Matt. v. 10—12.

[5] Rev. xxi. 7.

At Confirmation, we *do not take any new vow*, or make any *new promise*. But, at Confirmation, we publicly, with our own lips, acknowledge *ourselves bound* by *that vow and promise*, which *we made* by the mouth of others at *our Baptism*. No one can be saved without Repentance, Faith, and Obedience; and all persons, whether adults or infants, may be presumed to *desire* everlasting salvation. Our common nature, the nature of all, craves happiness; and the greater the happiness, the more ardently we long for it. And, at our Baptism, Almighty God graciously allowed us to enter into covenant with Him; and He then placed us in a state of salvation, on the stipulation made by us, with the mouth of others, of Repentance, Faith, and Obedience. And, whether we afterwards come to Confirmation or no, we are under a vow, and we are under precisely the same vow, namely that vow which we made at our Baptism.[6]

But there is this great difference between those who come to Confirmation, and those who neglect to do so. They who come to Confirmation, receive additional strength by means of Confirmation, and afterwards by the Holy Communion, to which they are admissible after Confirmation; and thus they are *enabled* by God, working together with their will, to *keep* the *vow* made by them in Baptism. But those persons who neglect or refuse to come to Confirmation, deprive themselves of the supplies of grace, which Almighty God mercifully offers to them in Confirmation, and in the Holy Communion, in order to empower them to do His will, and to *continue* in that *state of salvation* in which they were placed by Him at their Baptism.

3. Thus we are led to observe, in considering the benefits of Confirmation, that by it we have access to the *Holy Communion*.

Confirmation stands midway between the two Sacraments. It invites us to look backward to the one Sacrament, that of Baptism; and it exhorts us to look forward to the other

[6] This is evident from the fact that the questions at Baptism are addressed by the Church to the *child* (*e.g.* "Wilt *thou* be baptized in this faith"), who answers, by the voice of its proxies, "That is *my* desire."

Sacrament, that of the Lord's Supper. It gives spiritual *armour* to those who have been *enlisted* as soldiers, under Christ's banner, at their Baptism; and it gives access to new resources of spiritual strength, by which they may be enabled to fight valiantly the good fight of faith.

The grace given in Baptism, which is the Sacrament of the New Birth, is sufficient for salvation to those who die in infancy or early childhood. Nothing more on God's part is needed by them.

But they, whose life has been preserved by Him till they have arrived at years of discretion, and who are exposed to greater perils, on account of the increased power of the passions within them, and of the temptations of the world around them, require new gifts of ghostly strength, in order to encounter and vanquish the greater violence of their spiritual enemies. They receive this additional grace from Him in Confirmation; and are thereby admitted to the enjoyment of a constant supply of spiritual food and refreshment in the Holy Sacrament of the Lord's Supper.

The Sacrament of Baptism is administered once, and can never be repeated. Confirmation likewise is administered only once. But it opens the door to constant ministries of pardon and grace in the Holy Communion of the Body and Blood of Christ.

The Church has shown her deep sense of the duty and privilege of Confirmation, by ordering,[7] that "none should be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

The benefit of Confirmation, therefore, is proportionate to the dignity and blessedness of that spiritual food and refreshment, which are constantly supplied by God to every penitent, faithful, and devout Christian in that Holy Sacrament, to which he has been led by Confirmation.

As to the age and qualifications of those persons who are to be brought to be confirmed, the Church of England has pronounced her judgment on this subject, by delivering the following charge to Godfathers and Godmothers at the Baptism of Infants:—

[7] Rubric at the end of the Order of Confirmation.

"Ye are to take care that this child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose."

4. Lastly, the value of Confirmation appears from the consideration, that persons, who have attained to years of discretion, and who are about to be confirmed after due preparation for it, are thereby led to look back with gratitude to the goodness of God to them in their birth, and in their Baptism, and in the continuance of their life, and in the preservation and growth of their bodies and of their minds, and in the spiritual blessings vouchsafed by Him in Prayer, private and public, and in hearing and reading His Holy Word, and in the other ministrations of the Christian Church.

They are thereby moved to reflect on His infinite love toward them, in admitting them into covenant with Himself in their infancy, and in allowing them to stipulate with Him, by the mouths of others, when they were not able to speak by their own; and in giving them the spiritual grace of regeneration, and in making them members of Christ, children of God, and inheritors of the kingdom of Heaven. They are thus excited to render hearty thanks to their Heavenly Father, who has called them to this state of salvation through Jesus Christ our Saviour; and they are constrained to consider carefully the terms of that solemn covenant, into which they were then admitted; and to examine and to understand the grounds of the Articles of their Belief: and to dwell on each of these Articles with attention; and to see the proofs there manifest of God's love towards them in Christ, Who died for them, and of His earnest desire for their everlasting salvation. Thus, being filled with an ardent love of Him, they are impelled more and more vehemently to show their love to Him, by doing His will, remembering His own saying, If ye love Me, keep My Commandments;[8] and this is the love of God, that we keep His Commandments;[9] and ye are My friends, if ye do what-

[8] John xiv. 15. [9] 1 John v. 3.

soever I command you.[1] And they are led to look into the perfect Law of Liberty[2] written in those Commandments. Thus, they are urged with a strong resolve to devote themselves to His service, and to present themselves in body and soul a living sacrifice to Him, which is their reasonable service;[3] as well knowing that they are not their own, but have been bought with a price, even with the precious blood of His dear Son, in order that they may glorify Him in their bodies, souls, and spirits, which are His.[4]

Having, in their Baptism, been made members of Christ, Who is God as well as Man, and is perfectly pure and holy, and having been thus brought near to God, they feel obliged to endeavour to cleanse themselves from all filthiness of flesh and spirit;[5] and to be holy, as He is holy,[6] and to perfect holiness in His fear,[7] so that, having been made partakers of the divine nature here,[8] they may be partakers of the divine glory hereafter.

Thus being well instructed in the principles of the doctrine of Christ, they are enabled to give to every one who asketh them a reason of the hope that is in them;[9] and to stand stedfast in the Faith, and to contend earnestly for it, grounded and settled in love; and to edify others by their conversation and example, and to adorn the doctrine of God their Saviour in all things.[1]

Being also persuaded, that they can do no good thing without His grace; and that He will give His grace to all who seek it aright; they are more constant and earnest in their prayers to their Heavenly Father, that He will grant them His grace to continue unto their lives' end in that state of salvation to which He called them at their Baptism. They are more thankful for the means of grace which He has provided for them, in His Holy Word, and in Prayer and Praise, and in Confirmation, and in the Holy Communion of His Blessed Body and Blood; and they show their thankfulness to Him for His love, by a regular and

[1] John xv. 14. [2] James i. 25, [3] Rom. xii. 1.
[4] 1 Cor. vi. 20; vii. 23. Acts xx. 20. [5] 2 Cor. vii. 1.
[6] 1 Pet. i. 16. [7] 2 Cor. vii. 1. [8] 2 Pet. i. 4.
[9] 1 Pet. iii. 15. [1] Titus ii. 10.

reverent use of all those means of grace which He vouchsafes to them. Thus they go on from strength to strength, and grow in grace, and in the knowledge and love of God, and increase more and more, till they come to the measure of the stature of the fulness of Christ;[2] and at length are translated from a life of grace here to a life of endless glory hereafter, through Jesus Christ our Lord. Amen.

ON THE STATISTICS OF CONFIRMATION, AS SHOWING THE NEED OF AN INCREASE OF THE ENGLISH EPISCOPATE.

When I was Vicar of a parish in Berkshire, in the Diocese of Oxford, Stanford-in-the-Vale, I was led to consider this subject, and wrote as follows in a letter to a noble lord, who took much interest in it.

The Church of England prescribes—in Public Baptism of Infants—that all her children should be trained by her Clergy, and be prepared by them for Confirmation; and that, after such preparatory training, they should be confirmed by her Bishops. Tho Church of Christ was not instituted for the sake of her Ministers; but her Ministers exist for the sake of the Church. Her children have a claim on their Pastors for such preparation; and they have a right to expect, that their Bishops, as Chief Rulers in the Church, should take care that such preparation is afforded to them; and, after such preparation, they have also a claim on their Bishops for Confirmation at their hands. It is part of their spiritual heritage.

There is something remarkable in the law of the Church, derived from Holy Scripture and primitive practice, that Confirmation should be administered by Bishops and by Bishops only. It seems to have been dictated with a wise and providential purpose, for the *adequate extension of the Episcopate* according to the needs of the population. It seems to have been ordered with a judicious and charitable intention, that Bishops should not remain stationary in any one place, but should visit the several Parishes of their Dioceses, and examine personally their spiritual condition,

[2] Eph. iv. 13.

and should dispense the spiritual graces which the Great Head of the Church vouchsafes to bestow by their ministry.

Such a work as this requires much personal labour on their part. And whenever a Bishop finds himself unable to perform it, and whenever he feels himself unwilling to require his Clergy to do their duty in preparing the young persons of their Parishes, and in bringing them to him for Confirmation, and whenever he finds himself unable to visit and inspect those Parishes, and to administer Confirmation to all who ought, by the directions of the Church, to be brought to him, then the Church of England, or rather Christ Himself, plainly speaks, by these facts, in clear and solemn language, and declares His Divine Will that the lambs of His flock are not to suffer loss by their Bishop's incapacity; but that he ought to be provided with help, and that the Diocese ought to be divided, or that some other means should be supplied for the due execution of the Episcopal office.

The character in which I speak is that of a Parochial Minister. It is sometimes alleged, that we, who have the pastoral care of Parishes, especially in country places, are prone to settle down into a state of languid quiescence. Doubtless we need to be stirred by stimulants from without; and of all the excitements to pastoral watchfulness and diligence, and to ministerial faithfulness and zeal, none is so healthful and effective as the frequent and regular administration of the Apostolic Rite of Confirmation. The spiritual pools of our parochial Bethesdas need to be stirred by the descent of an Angel to trouble the stagnant waters, and awaken their healing virtue.[1] Such an effect is produced by the visit of a Bishop coming among us to hold a Confirmation. It is like that of the Angel troubling the pool. The waters feel the movement of his wings, even before he comes down; and a ripple is seen on their surface. Even the expectation of a visit from the Bishop to confirm the young people of our Parishes exercises a salutary influence upon us for several weeks before his arrival.

The notice which we receive from our Bishop of his inten-

[1] John v. 4.

tion to visit our Parishes, and to hold a Confirmation there, sets us immediately to work; it sends us forth on our pastoral rounds from house to house, and makes us inquire who is of a fit age to receive instruction for Confirmation, and, after due training, to be confirmed. It makes us open our Night Schools, and gather our peasant lads into our Parsonages; it employs us in the work of Catechizing, which is one of the most important of our pastoral duties. For it is vain for us to preach, unless we first catechize. We might as well sow our fields without ploughing them.

Thus Confirmation brings us into close spiritual relations with our people at that critical time when they are about to enter into active life; when their wills most need to be regulated, and their passions to be disciplined, and their reason to be informed, and their conscience to be enlightened, by God's Holy Word; and when they require to be equipped and armed against the temptations of the world, and to be prepared to fight a good fight, as valiant soldiers of Christ, by regular training in the articles of the Christian Faith, and in the duties of the Christian Life; and to receive supplies of grace in Confirmation itself, and,—after Confirmation,—in regularly partaking of the Holy Communion, in order to qualify them to do their duty in that state of life to which it may please God to call them, and to attain a blessed immortality.

Nothing in the whole sphere of ministerial labour *represents* so much real work,—and work of the best kind,—done by the Parochial Clergy, as a *Confirmation*. The Confirmation itself may be administered by the Bishop in a couple of hours; but it gathers up the previous pastoral labour of many days and weeks; it is the harvest of a long spiritual seed-time; the fruit of much spiritual tillage; the crowning work of our spiritual husbandry.

Nor is this all. A Confirmation is also a pledge and earnest of *future* spiritual blessings. Confirmation is the door to the Holy Communion. A Confirmation, therefore, not only represents what is *already done*, but it reveals to the eye of Faith and Hope the cheering prospect of many *future* gatherings of Christ's children,—long after we are in

our graves,—kneeling at His altar, after self-examination, and confession to God, and receiving in the Holy Communion the pledges of pardon and peace, and the continual refreshment of spiritual grace, exciting and enabling them to do their duty to God and man, and preparing them for the joys of heaven. When we consider these things, we need not hesitate to say, that the regular and adequate administration of Confirmation in the Cities, Towns, and Villages of England, would, by its effects, both *retrospective* and *prospective*, produce great moral, social, and religious improvement in the condition of this whole Nation.

But what is our *present* condition in this important respect?

It has been my happiness to spend a portion of every year, during the last ten years, in a country Parish in the County of Berks, in the Diocese of Oxford. And in mentioning that Diocese I speak of one which possesses great spiritual advantages. It is not one of the more populous Dioceses; it stands only the fifteenth in order of population among the Dioceses of England and Wales. And for the last fifteen years it has enjoyed the unspeakable benefit of the Episcopal superintendence of a Chief Pastor, whose genius and eloquence, brilliant as they are, are not more transcendent than the zeal, devotion, and energy, with which his Apostolic functions are discharged, especially in the ministry of Confirmation.

But what is the condition even of this favoured Diocese of Oxford in this important respect?

At the last census in 1851,—ten years ago,—the population of this Diocese was a little more than half a million of souls,[2] and at the present time it probably falls little short of 600,000. And what is the number of those who are annually confirmed in it? About six thousand three hundred souls.[3] That is to say, a little more than *one per cent. per annum of the population.*

[2] 503,042.

[3] In the three years ending Nov. 1857, the number annually confirmed was 4686. In the three years ending Nov. 1860, the number was 6249; a large increase, and the more gratifying on account of the admirable manner in which Confirmation is administered in that Diocese.

But the number annually confirmed in this Diocese *ought to be* about twenty-five thousand. Confirmations are usually held once in three years for our rural Parishes. In my own Parish of Stanford-in-the-Vale, which contains about twelve hundred souls, by the kindness of the Bishop complying with my request that he would visit it more frequently, *three* per cent. of the population have been confirmed annually. But, as I know from careful inquiry, at least *five* per cent. *ought* to have been confirmed here. And this may be accepted as a fair average for the rural Parishes of the Diocese. It ought to be higher in the *towns*, on account of their past arrears. In other words, the number which *ought* to be confirmed in this Diocese, *would* only then be confirmed, *if* the Bishop were engaged in Confirmations *every day in the year*, and if he were to confirm about *seventy persons daily*. Indeed, if he had no other employment than to administer Confirmation, that work alone might suffice to occupy his time, and require all his strength.

Let me pass to another Diocese with which I have also been connected for many years,—the Diocese of London. In 1851 it contained more than two millions of souls. The number of persons confirmed by the Bishop of that Diocese yearly is about *twelve thousand;* a very large number, and one of the many proofs, which that Diocese displays, of the resolution with which its indefatigable Chief Pastor is animated, to spend and to be spent in his heavenly Master's service.

But here is another evidence of the total inadequacy of the English Episcopate, as now constituted, to execute the work which is required by God and the Church at their hands. The number that ought to be confirmed annually in the Diocese of London is about seven per cent. of the population, in order to provide for the present demand, and to make up in some degree for past arrears. A number not less than *one hundred and forty thousand* annually ought to have the means offered them of being confirmed in that Diocese. In other words, about a *hundred and twenty-eight thousand* who might receive Confirmation are

left unconfirmed every year. And they who are left unconfirmed, are left also without that to which Confirmation leads: they are left without the Holy Communion.

It would be presumptuous to advert here to the *manner* in which Confirmations are often administered in our populous cities, if such a reference were not needed. The Church of England prescribes, that in administering Confirmation, the Bishop shall "*lay his hand upon the head of every one severally,*"[4] whom he confirms, while he utters the prayer, "Defend, O Lord, this Thy Child." And the reason of this injunction is obvious. It conduces much to the solemnity of the effect of that holy ordinance on the minds of the young, which are most susceptible of religious impressions. It also involves and declares an important Christian *doctrine* —the doctrine that *every baptized person is a child of God,* and that He is willing to give the Holy Spirit *to every one* who comes to Him with faith. It is a practical protest against Calvinistic heresies, and is a visible profession of faith in the article of Universal Redemption.

But, unhappily, from the necessities of the case this rule of the Church is very often not complied with, and the Prayer of Confirmation is uttered over a *rail-full of persons at once.* The religious uses of that holy rite are thus greatly impaired, and its doctrinal teaching is obscured; and this deviation from the order of the Church may be pleaded as a precedent, to justify other infractions of her laws, especially in the ministration of the Holy Communion.

But it has its moral. It proclaims an important truth. It shows the insufficiency of the present number of Bishops to execute the sacred work which they have to perform.

In consequence of the size and population of our Dioceses, it also often happens, that young persons are taken from their own homes, perhaps to a county Town, in order to be confirmed there. An unhappy necessity. For thus the day of Confirmation, which ought to be a day of seriousness, becomes a day of distraction, perhaps a day of dissipation. The very act of renewing their vow to renounce the

[4] Rubric in the Office of Confirmation.

temptations of the world, the flesh, and the devil, is encompassed with those temptations; and the candidates, their friends, and their Parishes are deprived of those sanctifying, solemnizing, and spiritualizing influences, which the Church designed for them, and which they would derive from the reverent administration of Confirmation in the peaceful sanctuary of their own Parish Church, which would thus be more endeared to them by the holiest associations; and from the fatherly admonitions of their Bishop speaking to his young spiritual children in the presence of their parents and friends, offering up in their behalf the prayers of loving hearts to the common Father of all.

Such Confirmations, administered quietly and solemnly, greatly increase the people's veneration and affection for the Episcopal Office, and make them feel in truth that they have a Father in God.

It is superfluous, however, to say, that, under present circumstances, the people of England in many Dioceses are deprived of these benefits.

The Rite of Confirmation bestows a spiritual gift upon those who are duly prepared for it; and it gives them access to the Holy Communion, and to the spiritual benefits of pardon and grace, and hopes of a blessed resurrection and a glorious immortality, which are promised to the penitent and faithful receiver of that Sacrament; and it presupposes an important work of preparation and training previously performed by the spiritual Pastors of those who come to Confirmation.

If this work is left undone,—if they who ought to be confirmed are not confirmed,—then, the youthful children of Christ, for whom He shed His precious blood, have been robbed of their spiritual birthright, they are spoiled of their Christian privileges. A retribution must follow. The consequences are inevitable. They who have been left to grow up to man's estate without spiritual nurture and discipline, and without admission to those means of grace, will turn round in bitter enmity against their Rulers, Spiritual and Temporal; they will lead reckless and godless lives, or they will fall into Schism, perhaps into Scepticism and Unbelief,

with all their unhappy consequences of demoralization, disaffection, disloyalty, anarchy and confusion.

In the name therefore of Christ's little ones,—in the name of their Heavenly Father, Whose will it is that not one of those little ones should perish,[5]—in the name of their Parents,—in the name of the People of England,—I appeal to your Lordship, and to other Legislators, Spiritual and Temporal, and in the name of Christ I earnestly implore you to provide for the eternal welfare of His children, and to afford them free and ready access to those spiritual rights and privileges, which He designed for them, and bought for them with His own blood, and from which they are now shut out. This, my Lord, is not only an Ecclesiastical question. It affects also our civil relations. It is not a question merely for Bishops and Clergy. It concerns the Laity; it concerns the whole Nation. And in the name of all, I would respectfully and solemnly entreat your Lordship to vindicate and recover the rights which are the common heritage of all. Here, my Lord, is a noble enterprise; here may be a glorious exercise of piety, patriotism, and zeal. And when this work is accomplished, when, by the wise and paternal care of the English Legislature, all the People of England have gained admission to spiritual privileges; when our Dioceses are so subdivided, and our Episcopate so increased, that all may be duly instructed by their Pastors, and may feel that Episcopacy is indeed a living and energizing principle, that it is—what Christ and the Holy Spirit, and the Holy Apostles, acting by their commission and inspiration, intended and prescribed it to be,—a mainspring of parochial action, and a channel of spiritual grace,—then, the People of England would dwell together in unity.[6]

[5] Matt. xviii. 14.

[6] It ought to be recorded with thankfulness that more has now been effected in 1876—1878 for the increase of the Episcopate, than had been done for more than 300 years. But how much is still left undone!

ON CONFESSION AND ABSOLUTION.

Few persons can have taken part in the service for the Ordination of Priests, and in pronouncing, or hearing, the solemn words which are said over them at the laying on of hands on those who are ordained, without reflecting what thoughts will be produced by those words in the minds of those who are ordained, and of others who are present at their Ordination.

Those words are as follows:—"Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God and of His Holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

What do these words mean?

On the first portion of them, "Receive the Holy Ghost," I will not now dwell. The objections which have been made by some to the use of them have been fully considered and answered by the writers whose names will be found in the note below.[1]

But the other part, viz.:—"Whose sins thou dost forgive, they are forgiven," calls for careful examination.

These words are derived from our Lord Himself, when speaking to the disciples after His Resurrection. (John xx. 22, 23.) And by some among us the recital of them at

[1] Hooker, *Eccles. Polity*, V. lxxvii. 5—7. Bp. Andrewes, *Sermon on St. John*, xx. 22, 23. Works, iii. 260, v. 82, ed. Oxford, 1843. Bp. Cosin, Sermon vi. vol. i. p. 103, ed. Oxf. 1847. Dr. Nicholl's *Notes on the Common Prayer on the Ordering of Priests*, London, 1712.

the Ordination of Priests is supposed to invest those who are ordained, with a power which is specially, if not exclusively, to be exercised in the *Absolution* of penitents *confessing* their sins *privately* to the Priest; and, after such Confession, receiving the forgiveness of sins from him in the utterance of a special form of Absolution, in the following terms, or some equivalent to them:—"*I absolve thee* from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

If that construction be sound, then they, who are ordained Priests, will feel it to be their duty to urge all men to resort to private Confession; and they will think that the words said over their own heads at the most solemn hour of their lives, have been uttered in vain, unless they earnestly exhort their hearers to come to them for Confession.

Therefore we may expect that youthful Priests, in the fervour of their piety and zeal, will feel distress of mind, as if they were unfaithful to their trust, and untrue to Christ, Who has given them their commission, and as if they were guilty of hiding the talent entrusted to them at Ordination, if they do not betake themselves at once to hear Confessions, and if they do not do all they can to constrain all under their care to come to them as their ghostly fathers and spiritual physicians, for their souls' health, and to confess all their most secret sins to them, in order to receive forgiveness at their hands.

Let us, therefore, inquire into the force of those words.

First, then, they preserve us against the stern and unmerciful heresy of the Novatians, who asserted that sins committed after baptism are irremissible; and they assure us that Christ has left in His Church power to forgive sins; and therefore in the Creed it is said, "I believe in the forgiveness of sins," to which article were added in some ancient symbols the words, "in the Holy Church."[2]

Next, let us observe that the words declare that remission of sins is effectually dispensed by the Christian Ministry. Christ did not say to His disciples, "Whosesoever sins ye *attempt* to remit;" nor do the words, literally rendered, mean

[2] See Bishop Pearson on the Creed, Art. ix.

"Whosesoever sins ye remit;" but, as speaking of a thing already effected, He says, "Whosesoever sins ye *shall have remitted*, they have been remitted unto them;" and, therefore, the Latin version of those words is not "Quorum remittetis peccata," but, "Quorum *remiseritis* peccata."

Hence it is evident, that the work is not done by the Priest, except ministerially, and as an instrument in the hand of God, and by power and authority received from Him. For, "Who can forgive sins but God only?" (Mark ii. 7.) "To Thee only it appertaineth to forgive sins," we say in our Commination Service; and it is a common thing with the Fathers of the ancient Church to prove the Godhead of Christ from the fact of His forgiving sins.[3] And S. Ambrose[4] also proves the divinity of the Holy Ghost from the words of Our Lord, "Receive ye the Holy Ghost; whosesoever sins ye remit, &c., they are remitted unto them." For (says S. Ambrose), "Behold here, that sins are forgiven through the power of the Holy Ghost; men contribute their ministry for the remission of sins, but they do not exercise any right of power therein. They do not remit sins in their own name, but in the Name of the Father, the Son, and the Holy Ghost. The Ministers *pray* for the forgiveness, but the Godhead *grants* it. Their part is to obey; but the gift is from God." And S. Chrysostom similarly says, in his homily on our Lord's words in St. John, "The whole work of forgiveness is of Divine favour and grace. It is God alone Who gives what the priest dispenses: and however far human philosophy may reach, it can never grasp the extent of that grace. I say not this in order that men may presume upon God's grace and be remiss, but in order that, although some priests may be careless, ye may not heap evil upon yourselves. And why do I speak of priests? Neither angels nor archangels

[3] See S. Irenæus, v. 17; S. Athanasius, *contra Arianos Orat.* iii.; S. Augustine, Serm. 99, "Homo non potest peccata dimittere; illa quæ sibi a Christo dimitti credidit, Christum Deum esse credidit;" S. Jerome in Matt. ix.; S. Chrysostom in Matt. Hom. 29. See Ussher, *Answer to a Jesuit*, p. 79, and Bingham, Book xix. 1.

[4] S. Ambrose, *de Spiritu Sancto*, iii. 18; S. Augustine, Serm. 99, "Spiritus dimittit peccata; Spiritus Deus est."

can do anything to affect the gifts which are bestowed on us by God; but the Father, the Son, and the Holy Ghost provide them all; and the priest only lends his own tongue and hand in dispensing them."

By this true doctrine of the ancient Church we are guarded against the errors of some later times, and especially of those who have taught since the fourth Lateran Council in the 13th century, and the Council of Trent in the 16th century after Christ, that God has disabled and divested Himself of His power to forgive sins except by the ministry of the Priest, and on terms which have been devised by men. We hold that the removal of sin from the soul is not a priestly act, but the work of God alone. We do not say with the Church of Rome, that Absolution *takes away sin*, but that it assures us of God's gracious forgiveness of sin. Our assertion is that God has given the key of pardon to His Church, but that the key is God's key, and not man's, and that it has no power to open the gate of forgiveness, unless the hand which holds it is guided by God, and except the key moves in the wards of a true faith and sincere repentance in the sinner's heart.

Let us next inquire—How is this ministerial work of remission performed?

1. Christ Himself supplies an answer to this question. After His Resurrection He declared to His disciples His Will that "Repentance and *remission of sins* should be *preached* in His Name among all nations," beginning at Jerusalem (Luke xxiv. 47; cp. Acts iii. 19; xiii. 38). "In Christ (says the Apostle of the Gentiles) we have redemption through His Blood, *the forgiveness of sins*, according to the riches of His grace." (Eph. i. 7. Rom. iii. 24, 25.) St. Paul describes this work of preaching remission of sins, as "the Ministry of Reconciliation." "All things are of God (he says) Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the *Word of reconciliation*. Now, then, we are ambassadors for Christ, as

though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God." (2 Cor. v. 18—20.) Thus then, the Ministers of Christ are rightly said to *remit sins*, because they awaken men from the sleep of sin, and dispose them to repentance by setting before them the terrors of the Lord to the guilty, and the promises of life eternal to the faithful, and by proclaiming in God's Name free pardon to all who repent and believe, through "the blood of Jesus Christ His Son *which cleanseth from all sin*" (1 John i. 7) and by preaching that Word, which God, Who alone can remit sins by His own power, has appointed and commanded to be preached for the remission of sins. Thus they *remit sin*, just as Timothy is said by St. Paul to *save* himself and those that hear him (1 Tim. iv. 16), because he ministered those things which Christ, Who is the only Saviour, had instituted and appointed for the salvation of man; and just as a Physician of the body is said to *heal a disease*, because *he applies* those medicines which the One Divine Creator and Healer has made and given for that purpose.

2. Next, the Priests of the Church may be rightly said to *remit sins*, because they minister the *Holy Sacrament of Baptism* which Christ has instituted for the remission of sins. St. Peter, having received a commission from Christ, preached in his first sermon this exhortation, "Repent, and be *baptized*, every one of you, in the Name of Jesus Christ *for the remission of sins*. (Acts ii. 38; cp. Acts xxiii. 16; Eph. v. 26.) And, therefore, we say in the Creed, "I believe in one Baptism for the *remission of sins*."

The ancient Fathers, in commenting on our Lord's words, "Whosesoever sins ye remit," &c., frequently apply them to the ministration of Baptism. Thus S. Cyprian,[5] Bishop of Carthage and Martyr, in the third century, having quoted those words applies them to that Sacrament. And so S. Cyril of Alexandria.[6] "Baptism is called by Tertullian[7] "felix aquæ sacramentum, in quo *ablutis delictis* in vitam æternam liberamur;" and it is named by St. Augus-

[5] Cyprian, Ep. 69, *ad Magnum*, p. 185, ed. Fell; and Ep. 73, *ad Jubaianum*, p. 201.

[6] S. Cyril, *in Joann*, c. 20.

[7] Tertullian, *de Baptismo*, c. 1.

tine,[8] "magna indulgentia (or principal remission) unde incipit omnis renovatio, in quâ omnis solvitur reatus et ingeneratus et additus."

But it may be said, Do not *Deacons* administer Baptism, and if our Lord's words refer to the ministry of *Baptism*, why does the Church of England not use them in the Ordination of Deacons, but in that of *Priests?* To this question it may be replied, that those words of our Lord were addressed to the ten Apostles; and that the Apostles, strictly speaking, were not Priests but Bishops. The ancient Fathers teach, and the Church of England holds, that there are three orders of ministers in the Church of God,[9] Bishops, Priests, Deacons. Bishops are successors of the Apostles; Priests succeed the seventy, of whom St. Luke writes[1] (Luke x. 1—17); Deacons are successors of those whose ordination is described in the Acts of the Apostles (Acts vi. 1—6).

With reverence be it said, the reason why our Lord addressed these words to the Apostles was that the power of ministering the Sacraments, and even of Preaching, is primarily in Bishops, and subordinately in Priests and Deacons. According to the judgment of the ancient Church, the Apostolic Office,—and after it the Episcopate, —which has its origin in Christ, the great Apostle of our profession (Heb. iii. 1), contains the primary principle and germ from which all the functions of the Priesthood and Diaconate are evolved and developed.

Thus S. Ignatius says,[2] "it is not lawful to baptize, or to administer the Holy Communion without the leave of the Bishop." And S. Ambrose says,[3] "although Priests bap-

[8] S. Augustine, *Enchirid.* c. 64.

[9] See the Preface to the Ordination Services in the Book of Common Prayer.

[1] See S. Jerome, *de Mansionibus*, Mans. vi., and *Theophylact* on St. Luke x. Bishop Andrewes says to Peter Moulin in *Opuscula Postuma*, p. 183 and 210, ed. Oxf. 1852, and compare vol. ii. p. 63, "Everywhere among the Fathers, Bishops are said to have succeeded the Apostles, and Presbyters the Seventy-two."

[2] S. Ignatius, *Epist. ad Smyrn.* c. 8.

[3] S. Ambrose, *de Sacramentis*, iii. 1.

tize, yet the origin (exordium) of their power is from the Bishop;" and Tertullian,[4] and St. Jerome say, that neither Deacons nor Priests have power to administer baptism without the authority of the Bishop. In our own Church, deacons have authority to baptize in "*the absence of the Priest;*" and in case of the baptism of adults, reference is to be made by Priests to the Bishop.

Let me here observe in passing, that they who preach and baptize without any sanction and commission from a Bishop, will not find any allowance of such a proceeding in the writings of Christian antiquity.

I see no reason therefore to doubt the soundness of the opinion delivered by some of our most learned divines,[5] following the ancient Fathers of the Church, that the words of our Blessed Lord, "Whosesoever sins ye remit," contain a commission to administer the Sacrament of Baptism and to confer Absolution thereby.

3. It cannot be questioned that they also comprehend a power to *consecrate the Blessed Sacrament of the Body and Blood of Christ*, which, as our Lord Himself declared, was instituted by Him for the *remission of sins* (Matt. xxvi. 28), and to give *Absolution* thereby to all penitent, faithful, and loving receivers of the Holy Eucharist who confess their sins to God. And, therefore, in our Office for that Sacrament, when we are about to confess our sins to Him, and to receive those mysteries, we pray to God for grace "so to eat the flesh and drink the Blood of His dear Son, that our sinful bodies may be *made clean* by *His Body*, and our *souls washed* through His most precious Blood."

The Holy Communion is of divine appointment for the

[4] Tertullian, *de Bapt.* c. 17; S. Jerome, *contra Luciferianos*, pt. ii. p. 295, ed. Bened. Paris, 1706; see Bingham, Book ii. chap. iii.

[5] Such as Francis Mason, *de Ministerio Anglicano*, Book V. chap. x.; Dr. Isaac Barrow, *de Potestate Clavium*, vol. iv. p. 58, ed. Lond. 1687; Bp. Jeremy Taylor, *Doctrine of Repentance*, chap. x. sect. 4; Joseph Bingham, *Antiquities*, xix. 1, and his two excellent Sermons and two Letters to the Bishop of Winchester (Bp. Trelawny), on Absolution, at the end of his *Antiquities of the Christian Church*, vol. viii. Lond. 1829; also Bp. Jewel, *Apol.* c. vi.; Abp. Bramhall *on Consecration*, &c., chap. xi. vol. iii. p. 167, ed. Oxford, 1844.

pardon of sins. It has the essence of a Sacrament both in outward form and inward virtue; which cannot be said of the so-called "Sacrament of Penance." And it is derogatory to its dignity, and to the honour of Him Who instituted it, to put anything else as "a Sacrament of Penance," with that title, in its place.

The doctrine of the so-called "Sacrament of Penance," as taught by the Church of Rome, is beset with contradictions; there is no consistency in her teaching as to what constitutes the form of the said Sacrament, and in what its matter consists (Hooker, VI. iv. 3; cp. Chemnit. *Examen Concil. Trid. de Pœnit.*, c. iii.), and the Church of Rome makes satisfaction to be a part of the Sacrament of Penance (*Concil. Trident.* Sessio xiv. 3), and yet separates satisfaction from it, by pronouncing Absolution first, and by imposing works of satisfaction to be done afterwards; which is repugnant to the teaching of Scripture, and to the doctrine and practice of the primitive Church.

4. Another mode of remitting sins is by the *prayers* of the Priests of God. This is what St. James declares, when he exhorts the sick "to send for the elders," or priests of the Church, that they may pray over him, and his sins shall be forgiven (James v. 14, 15).

And therefore, S. Chrysostom[6] says,—combining various ways in which the Christian Priest remits sins, that they do it when they regenerate men (by baptism), and also when they do it by *prayer*, and he then quotes the words of St. James. And St. Ambrose,[7] referring to our Lord's words (John xx. 23), says, "Men exercise their ministry in forgiving sins. They *pray* to God, and He gives pardon."

Thus, then, we may say in reply to the question, "What is the force of the words, "Whosesoever sins ye remit," spoken by our Blessed Lord to the Apostles on the evening of the Resurrection, after He had breathed upon them, and said, "Receive ye the Holy Ghost," as spoken to the Priests of the Church of God at their ordination, that they contain

[6] S. Chrysostom, *de Sacerdotio*, lib. iii. p. 88; ed. Hughes, Cant. 1710.

[7] Ambrose, *de Spiritu Sancto*, iii. 18.

a commission and a power derived from the Holy Ghost, given by the Eternal Son of the Father—to remit sin by applying those means which Christ has instituted and appointed for its remission; namely—

(1). The sincere Word of God duly preached. The declaration of remission of sins in Christ's Name to all those who repent and believe.
(2). The Holy Sacrament of Baptism duly administered.
(3). The Holy Sacrament of the Blessed Eucharist rightly consecrated, and fully and freely dispensed.
(4). The prayers of the Priesthood for the forgiveness of sins.

The Christian Priest, who faithfully discharges his duty in performing these functions of his ministry, may cherish a humble and joyful hope that the priestly commission has been given him for gracious purposes and glorious ends, and that the work of his ministry will be approved and rewarded at the great day by the Shepherd and Bishop of our souls.

(5). We are now arrived at the consideration of one other way by which the Priests of God's Church remit sin, namely, by *pronouncing Absolution.*

This is done publicly by them in our daily Office of Morning and Evening Prayer, and in the celebration of the Holy Communion.

It is clear that the Church regards the words then uttered as having power to convey an assurance of remission of sins to every one there present who is qualified by faith and repentance to receive it.

Let us refer to the Book of Common Prayer. There we read (after the introductory Sentences and the Exhortation, calling to repentance and acknowledgment of sin), "A General Confession to be said of the congregation after the Minister, *all kneeling;*" and after the Confession, "the *Absolution or Remission of sins* to be pronounced by the *Priest alone standing,* the people still kneeling."

A similar order is followed at the Holy Communion. "After the Confession, to be said by all *kneeling,*" "then shall the Priest, or the Bishop, being present, *stand up,* and

turning himself to the people, pronounce this Absolution." The Church of England does not say with the Church of Rome, that Absolution is a Sacrament of the Gospel [8] and *confers grace,* as the two Sacraments of Baptism and the Lord's Supper do. But it is evident that the Church of England intends that the words publicly pronounced by the Priest in Absolution should be regarded as having power to convey a comfortable assurance to those who are conscious to themselves of sin, and also of sincere faith and repentance, and confess their sins to God. She expressly calls each of these forms an *Absolution;* and her intention is to certify every penitent and faithful person there present, and confessing his sins to God, Who searcheth the heart, that God, Who alone can forgive sins, uses and blesses the ministry of His chosen and appointed servant the Priest, and gives remission of sins by means of the ministry which Christ has instituted; and that so our Lord's promise is fulfilled, "Whatsoever ye shall loose" (literally *shall have loosed*) "on earth, shall be loosed in heaven" (Matth. xviii. 18); and "whosesoever sins ye remit (literally *shall have remitted*), they are (literally *have been*) remitted unto them."

Richard Hooker [9] writes thus concerning the Absolution in the Morning and Evening Prayer: "It standeth with us in the Church of England, as touching *public* Confession, thus:—First, seeing day by day we in our Church begin our public prayers to Almighty God with public acknowledgment of our sins, in which confession every man, prostrate as it were before His glorious Majesty, crieth guilty against himself; and the Minister, with one sentence, pronounceth universally all clear whose acknowledgment so made hath proceeded from a true penitent mind; what reason is there every man should not, under the general terms of Confession, represent to himself his own particulars whatsoever;

[8] See Article xxv. and the Homily on Common Prayer and Sacraments, p. 330, ed. Oxf. 1822, "Absolution is no such Sacrament as Baptism and the Communion are." Cp. Hooker, VI. iv. 3, who observes that it was never regarded as a Sacrament instituted by Christ for the conveyance of Grace till the 13th century. See also, *Ibid.* VI. vi, 4.

[9] Hooker, *Eccl. Pol.* VI. iv. 15.

and adjoining thereunto that affection which a contrite spirit worketh, embrace to as full effect the words of divine grace, as if the same were severally and particularly uttered with addition of prayers, imposition of hands, or all the ceremonies and solemnities that might be used for the strengthening of men's affiance in God's peculiar mercy towards them? Such complements are helps to support our weakness, and not causes that serve to procure or produce His gifts. If with us there be 'truth in the inward parts;' as David speaketh, the difference of general and particular forms in Confession and Absolution is not so material, that any man's safety or ghostly good should depend upon it."

Unhappily the forms of public Absolution, in the Church of England, are now undervalued by some, on two pleas;

(1) Because they are *declaratory and precatory*, that is, because in them the Priest *declares and pronounces* forgiveness in God's Name, and for Christ's sake, as in the daily office; or because (as in the Communion Service) he *prays* for the bestowal of pardon from God on those who have confessed their sins; but does not say "*I absolve thee* from thy sins," and because in their opinion (as in that of the Trent Council [1]) the principal force of the form of what the Church of Rome calls the Sacrament of Penance consists in the use of those words, "*Ego absolvo te*," and because consequently the use of *that* form is necessary; and further

(2) Because the above words of Absolution are spoken *in public* to many persons confessing their sins to God, and not *in private* to one singly confessing his sins to the Priest.

With regard to the first of these reasons we may reply, that, *if* it had any weight, there was no Absolution of sins pronounced in the Church for eleven hundred years after Christ, inasmuch as it is unquestionable *that all the forms* of Absolution used in the Church during that time were *declaratory*[2] *or precatory*, and the form, "*I absolve thee*"

[1] Concil. Tridentin. Sess. xiv. cap. 3, and Thomas Aquinas, Summa, Pars iii. qu. 84; cp. Hooker, VI. iv. 3.

[2] Peter Lombard, one of the greatest Roman Catholic divines and schoolmen of the twelfth century, the scholar of St. Bernard, and professor of

(although an allowable form[3] when rightly applied), was *not used till the eleventh century* after Christ, and has not been used in the Greek Church to this day.

This is acknowledged by the most learned divines of the Church of Rome herself,[4] and has been shown at large by our own writers.[5]

The second allegation is, that the virtue of Absolution consists in the *private exercise* of the priestly office on the souls of individuals in the Confessional; and that our Lord's words had special reference to that exercise.

This, then, brings us to examine the question of *private* Confession.

What is to be said concerning it?

First, let it not be supposed[6] that we would disparage that sober and comforting use of "the ministry of recon-

theology at Paris, afterwards Bishop there (A.D. 1160), and commonly called the "Master of the Sentences," affirmed that all forms of Absolution were in fact *declaratory*. See the remarkable words in his *Libri Sententiarum*, Lib. iv., Distinct. 18, p. 375, ed. Paris, 1841. He thus speaks:—"It is evident from what has been said, that God Himself releases the penitent from liability to punishment; and He releases him then when He enlightens his soul and gives him true contrition of heart. Therefore, he is not loosed from everlasting wrath by the priest to whom he confesses his sin, but he is already loosed by God to whom he has made his confession." And Peter Lombard then quotes S. Ambrose, S. Augustine, and S. Jerome to the same effect; and compares the work of Absolution to the raising of Lazarus from the grave. Lazarus was raised by Christ, Who afterwards commanded His disciples to loose him from his grave-clothes, and let him go. (John xi. 44.) So it is with the penitent. And (following S. Jerome in his note on Matth. xvi.) he illustrates it by the act of the Levitical priest, who declared the leper to be clean, and to be restored to communion with the people of God; but the act of healing was the act of God, and of God alone; and "God regards not so much the sentence of the priest as the heart and life of the penitent."

[3] See Bingham, xix. ii. 6.

[4] *e. g.* Morinus, *de Pœnitentiâ*, lib. viii. c. 8. The work of Thomas Aquinas in defence of that form may be seen in his works, vol. xix. p. 176, ed. Venet. 1787.

[5] *e. g.* Abp. Ussher, *Answer to a Jesuit*, p. 89; see also Bp. Fell in his edition of St. Cyprian, *de Lapsis*, p. 136; and Marshall in his learned work on the *Penitential Disipline of the Ancient Church*, chap. iii. sect. iv.; Bingham, *Antiquities*, xix. ii. and vol. viii. p. 450—454.

[6] Some sentences which follow have been printed by the Author in the Twelve Addresses delivered at his Visitation in 1873.

ciliation,"[7] which Holy Scripture and the Primitive Church sanction, and which the Church of England commends to her children, in special cases, in the Exhortation to the Holy Communion, and in the Office for the Visitation of the Sick.[8] We do not forget that our best divines have recommended it, in certain circumstances, and under certain conditions, and that the most celebrated foreign Reformers, Calvin, Beza, and the authors of the Lutheran "Confession,"[1] have done the same. On the contrary, we feel persuaded that in this, as in other matters, the *abuse* of what in special cases and under certain restrictions is good and wholesome, holy and wise, has created a prejudice against the *use* of it.

The Church of England, in her Exhortation to the Holy Communion, recommends private confession of sin to those of her children who "cannot otherwise quiet their own consciences, but require further comfort and counsel." And in her Office for the Visitation of the Sick, she says that if the sick person feels his conscience troubled with any weighty matter, he is to be moved by the Priest to make a special Confession of his sins.

The reasons why she does this in the former of these two special cases are clearly stated by herself in that Exhortation; and the causes why she does it in the letter are declared by Hooker,[2] as follows—"They who during life and health are never destitute of ways to elude repentance, do, notwithstanding, oftentimes when their last hour draweth on, both feel that sting which before lay dead in them, and also thirst after such helps as have been always till then unsavoury. . . . Yea, because to countervail the fault of delay, there are in the latest repentance, oftentimes, the surest tokens of sincere dealing, therefore, upon special confession made to the minister of God, he presently absolveth, *in this case*, the sick party from all his sins by

[7] 2 Cor. v. 18. [8] Compare Hooker, VI. iv. 6 and 15.

[9] *e.g.* Bp. Jewel, *Apol.* p. 158, ed. 1611; Hooker, VI. vi. 5, especially Ridley, *Life of Bishop Ridley*, pp. 136, 145, 153, 236, 336, 578.

[1] Calvin, *Institut.* iv. c. 1; Beza, Homil. 16, in *Hist. Resurrect.* p. 394, 395; *Confessio Augustan.* Art. xi. xii. Chemnit. Con. Trid. pp. 373, 394.

[2] Hooker, VI. iv. 5.

that authority which Jesus Christ hath committed to him." But surely, to infer from these two exceptional cases, that the Church of England authorizes her Ministers to recommend private Confession as a regular practice is strangely to pervert her words, and to affirm that she intends her Clergy to feed her children with medicines which she has provided for the sick.

Again, she exhorts those who are troubled in mind, and who cannot quiet their own consciences, to resort "to some *discreet and learned* minister of God's Word, and open his grief; that by the ministry of God's Holy Word he may have the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness." But some among us would invert this order; they would constrain the people of a parish to come habitually and confess to their minister, who may be some youthful priest, perhaps neither learned nor discreet, and who may be more able to create scruples and doubtfulness in the minds of others, than to quiet them by the ministry of God's Holy Word. And some would persuade us that the solemn words of our Blessed Lord, pronounced at the Ordination of Priests at the laying on of hands, have been spoken to little purpose unless the newly made Priest applies himself at once to exercise his ministry by hearing private Confessions and by pronouncing private Absolutions.

The Church of Rome wisely requires that a person who undertakes the difficult and responsible office of hearing Confessions should be eminent in theological science, learning, and wisdom.[3]

[3] See the Trent Catechism, pt. ii. cap. v. qu. 49, where this rule is laid down, "Ut hujus sacramenti minister tum scientiâ et eruditione tum prudentiâ præditus sit. Judicis enim et medici simul personam gerit. Ex quo poterunt fideles intelligere, cuivis maximo studio curandum esse, ut eum sibi sacerdotem eligat, quem vitæ integritas, doctrina, prudens judicium, commendet, qui, quæ cuique sceleri pœna conveniat, et qui vel solvendi vel ligandi sint, optime noverit." Carlo Borromeo, Archbishop of Milan, in his "Monita ad Confessores" of his diocese, thus writes:— "Let no secular or regular priest presume to minister the sacrament of penance (in this diocese) unless he has first obtained from us a written

This is a grave and serious matter. In the medical treatment of our perishable bodies, quackery is punishable by law. Surely spiritual empiricism, which may jeopardize the health of immortal souls, ought not to escape scot-free. The physician of the body is not allowed to write a prescription without having obtained a diploma: and shall any one venture to undertake the office of a Penitentiary in the Church of God, without being duly qualified and authorized to do so? Heaven forbid! I confess that when I think of devout persons, especially young women, of ardent affections and delicate sensibilities, being invited, and almost constrained, perhaps, by some youthful priest, to resort habitually to private Confession, I shudder at the thought. By so doing, instead of looking up to God as their loving Father, having His ear open to their prayers, and ever ready to receive them, on their faith and repentance, as His dear children in Christ, they are led to look to a man, and to seek comfort and forgiveness of him. They put themselves under his dominion, and thus submit their will, reason, and conscience to him, and rob Christ of themselves, whom He has purchased with His own Blood.[4] And further, by being tempted to brood over their own spiritual sensations, emotions, and symptoms, and to talk or write of them to their chosen spiritual guides, they are in danger of acquiring an egotistical spirit of self-consciousness, and of morbid and hypochondriacal sentimentalism, and to lose that healthful vigour and genuine freshness and holy beauty of soul which are produced and cherished by direct communion with God, and by looking upward to Him, and by losing self in adoration of Him, and in zeal for His glory, and in love for His presence in the heart—which is the life of angels. I

licence and faculty to do so, as the Council of Trent prescribes; otherwise he will have incurred excommunication *ipso facto*." It would be well if priests of the Church of England, who are eager to constrain others to come to them for confession, would carefully read these "Monita ad Confessores" of one of the wisest and holiest Bishops of the Church of Rome. In the Greek Church (says Dr. Covel on the "Greek Church," p. 252) "a confessor ought to be a most expert casuist, and be at least forty years old.

[4] 1 Cor. vi. 20; vii. 23. Gal. v. 1.

shrink from the thought of the anatomical dissection of consciences to which such votaries are required to submit, and from that long catalogue of interrogatories, which may be seen in some "Manuals of Confession"—as taught and practised by the Church of Rome[5]—and which are an outrage against purity, modesty, and virtue.

It is earnestly to be hoped, for reasons such as these, that the desires and intentions of some persons to introduce the practice of private Confession into English schools, public and private, may never be realized.

But let the Clergy be exhorted to cultivate habits of personal intercourse with their parishioners, especially the young, in preparing them for *Confirmation;* and as members of *communicant classes*. And let them urge upon them the importance and necessity of regular *self-examination*; and for this purpose let them recommend to each of them some good Manual of self-examination; such as may be found in Bishop Ken's *Exposition of the Church Catechism*.

Private confession is exacted by the Church of Rome, which has converted penance into a Sacrament; and she by requiring private Confession as a pre-requisite to the Holy Communion, places one Sacrament, made by herself, as a bar to the reception of the Sacrament of the Lord's Supper, instituted by Christ.[6] And whereas the Holy Spirit says, by St. Paul, "Let a man *examine himself*, and so let him eat of that bread, and drink of that cup,"[7] she says, "Let a man confess to a Priest and submit himself to be examined by a Priest, and so let him come to Communion;" and also, whereas St. John[8] says, "If we confess our sins, God is faithful and just to forgive us our sins," she ventures to say that it is necessary to resort to the human minister in order to obtain pardon from God, whose servant he is. And Confession in the Church of Rome is not so much a voluntary

[5] *E. g.* that of Peter Dens.

[6] *Concil. Lateran.* IV. A.D. 1215, can. 21; *Conc. Trident.* Sess. xiii. cap. 7, can. 11; *Catechism. Rom.*, Part II., cap. iv. qu. 43. Cp. Hooker, VI. iv. 3.

[7] 1 Cor. xi. 28.

[8] 1 John i. 9.

unburdening of sorrow on the part of the penitent, as an inquisitorial scrutiny of the penitent on the part of the priest.

Holy Scripture speaks much concerning the duty of repentance, but in no case does it require Confession, as a matter of necessity, to any one but God.

The examples of acknowledgments of sin which are mentioned in the New Testament as being made *to men are* either public avowals of public sin, as that of those who came to St. John's Baptism,[9] and of the men at Ephesus,[1] and of St. Paul at Jerusalem for his share in the death of St. Stephen;[2] or else they were Confessions of wrong done to a brother, and with a petition for pardon from him, as those specified by St. James.[3] To cite again the words of Richard Hooker:[4] "There are men that would seem to honour Antiquity, and none more to depend on the reverend judgment thereof. I dare boldly affirm that for many hundred years after Christ, the Fathers held no such opinion concerning our Saviour's words, 'Whose sins ye remit they are remitted, and whose sins ye retain they are retained (John xx. 23);' they did not gather by our Saviour's words any such necessity of seeking the Priest's Absolution from sin by secret and (as they now term it) Sacramental Confession; public Confession they thought necessary by way of discipline, not private Confession as in the nature of a Sacrament necessary." Again, he says, (VI. iv. 14): "In the times of the Holy Fathers it was *not* the faith and doctrine of God's Church, as it is of the Papacy at the present time, (1) that the only remedy for sin after Baptism is Sacramental penitency; (2) that Confession in secret is an essential part thereof; (3) that God Himself cannot now forgive sin without the Priest; (4) that because forgiveness at the hands of the Priest must arise from Confession in the offenders, therefore Confession unto him is a matter of such necessity as being not either in deed or at the least in desire performed excludeth utterly from all pardon. No, no; these

[9] Matt. iii. 6.
[2] Acts xxii. 20.
[1] Acts xix. 18.
[3] James v. 14, 16.
[4] Hooker, VI. iv. 6.

opinions have youth in their countenance. Antiquity knew them not; it never thought or dreamed of them."

Public Confession is recommended to penitents by Tertullian[5] and by Cyprian[6] and St. Ambrose,[7] with a view of obtaining the benefit of the prayers of the Church. In the third century, as it seems,[8] in order to obviate the scandals that arose "from the multitude of public penitents," the Greek Church appointed some one presbyter to be a penitentiary in each church to receive voluntary Confessions in private, with a few to public penance, if requisite, and consequent Absolution by the Bishop. But this office was abolished by Nectarius, Patriarch of Constantinople, at the end of the fourth century,[9] and the successor of Nectarius, St. Chrysostom, in several places gives as his counsel to penitents, to confess their sins to God; but disclaims any desire of making them confess to man.[1] Let the reader refer to the testimonies collected by Bingham on this subject.[2] At that time, Confession of secret sins to God alone was the practice of the Church."[3]

Public offenders were put to public penance, but the Confession of secret sins was left to the discretion and conscience of those who committed them.[4]

[5] Tertullian, *de Pœnitent.* c. 9 and c. 10; Bingham, Book XVII. chap. iii.

[6] S. Cyprian, *de Lapsis*, c. 14.

[7] S. Ambrose, *de Pœnitentia*, ii. 7; *Quid vereris apud bonum Dominum tuas iniquitates fateri?* and ii. 10, *Fleat pro te Mater Ecclesia; amat Christus ut pro uno multi rogent.*

[8] See Mr. Keble on Hooker, VI. iv. 9.

[9] Socrates, H. E., v. 19; Sozomen, vii. 16. Cp. Hooker, VI. iv.

[1] S. Chrysostom, *Homil.* xxxi. *Epist. ad Hebræos*, tom. xii. p. 289, ed. Montfaucon, and *De Incomprehensibili Dei naturâ*, Homil. v. sec. 7, tom. i. p. 490, where he says, "I do not lead thee into a theatre of thy fellow-servants, or compel thee to reveal thy sins to men; unfold thy conscience before God, and show thy wounds to Him, and beseech Him to heal them."

[2] Cp. Bingham, Book XV. chap. viii. sec. 6, and Book XVIII. chap. iii.

[3] See Bingham, chap. iii., and Marshall's *Penitential Discipline*, chap. 2, sec. i. p. 43, ed. Oxford, 1844.

[4] Marshall, p. 44. Bingham, Book XV. chap. viii. sec. 6.

Indeed, if private Confession and private Absolution were, as some allege, necessary to the spiritual health of the soul, it must be acknowledged that the Church of God was in a state of spiritual sickness from the time of the Holy Apostles for 1200 years; for it *was not till the year after Christ* 1215 *that private Confession was made obligatory even by the Church of Rome;*[5] *and then only once a year.*

And now, let me say a few words in conclusion.

In the controversies on this subject, which now agitate the minds of many among us, let us endeavour, with God's help, to cherish a spirit of calmness and of love. In the strifes of earth let us lift up our hearts to the peace of heaven. Let us praise God for the blessings He has bestowed on us in the Church of England, where we enjoy, by His mercy, all things necessary for our growth in grace on earth, and for the attainment of everlasting glory in heaven. Let us bless Him for the wisdom He has given to the Church of England to pursue a middle course between two opposite extremes.

On the one side, let us shun the error of those who do wrong to Him, and injure their own souls, and those of others, by scorning those spiritual comforts which He offers by the ministry of the Christian Priesthood, deriving its authority from Christ, Who breathed on the Apostles and said, "Receive the Holy Ghost; Whosesoever sins ye remit, they are remitted unto them."

On the other side, let us avoid the dangerous delusion of those who do dishonour to God and to Christ, and restrain and curtail His free grace and mercy to the wounded and bleeding soul, by teaching that there is no remedy for mortal sin after baptism, but by "the Sacrament of Penance;" and that no contrition of the heart, and no confession of the lips, are of any avail, without the intervention of a spiritual guide; and that no reparation of wrong, no amendment of life, no works of piety and mercy,

[5] At the Fourth Lateran Council, *Canon* 21, Concil. ed. Labbe, xi. p. 172. That private Confession was not enforced in the twelfth century is clear from the words of Gratian, in Jus Canonicum *Dist. de Pœnitentiâ*, c. 79.

no fasting, no almsgiving, are of use to the penitent, except imposed by a confessor; and who bind all men upon pain of everlasting condemnation to make private Confession of every great offence that they know and remember that they have ever committed against God, and who affirm that He will never pardon our sins unless we first reveal them to a Priest, or earnestly desire to do so.[6]

Of these two errors, that which I have just described has, by an excess of reaction common in human affairs, produced the former. If, therefore, we are desirous for the sake of Christ and of His Church, that the Christian Priesthood should receive due honour from the People, let us beware of claiming more for it than has been granted to it by Christ, lest by lording it over God's heritage (1 Pet. v. 3) we forfeit the reverence of those whose love is a precious talent entrusted to us by Him.

The *gift* of pardon for sin is from *God alone*. But the *assurance* of the bestowal of the gift is conveyed to us by the ministry of the Priesthood; the act of which, in pronouncing Absolution, is a proof to us of the reality of the gift, because the ministry of the Priesthood was instituted and appointed by Christ, and is commissioned by Him to certify us of the fact of the gift. The act of the Priest or Bishop, *standing up* in the congregation, while we are kneeling on our knees, and in *that* attitude of authority pronouncing Absolution and invoking God's pardon upon us, in the Name of God "Who hath given power and commandment to his Ministers to declare and pronounce to his people being penitent, the Absolution and remission of their sins," is like a royal seal and authentic sign-manual attached to a reprieve, brought by a royal officer and delegate to a penitent criminal, and assuring him of pardon from his Sovereign.

The Dove, which the Patriarch Noah saw returning to

[6] See *Concil. Tridentin.* Sess. xiv. capp. 1—9, *de Sacramento Pœnitentiæ;* Bellarmine, lib. iv. *de Pœnitentiâ,* tom. iii. ed. 1615, pp. 376—482, especially lib. iii. p. 435, where he says "that no one who has sinned after baptism, can be restored without the ministry of the Priest." Perrone, *de Pœnitentiâ,* pp. 344—354, ed. Paris, 1842. Cp. Hooker, VI. vi. Bingham, vol. viii. p. 432.

him in the evening into the Ark, with the olive leaf plucked off in her mouth, was *not a cause* of the assuaging of the waters of the Flood (Gen. viii. 2), but it was a sign and assurance to him that they were assuaged, and filled his heart with thankfulness and joy. The wagons which Joseph had sent, and which the Patriarch Jacob saw coming to him from Egypt into Canaan, to carry him to his beloved son, whom he had thought to be dead (Gen. xlv. 27), were *not a cause* of Joseph's restoration to life and to his father, but they were a sure sign and confirmation to him of that which he had hardly hoped, but which he now fully believed, and therefore "his spirit revived, and he said, It is enough. Joseph, my son, is yet alive; I will go and see him before I die" (Gen. xlv. 28).

Let the Clergy also recognize in their appointed office of ministering the Holy Word and Sacraments, which God has instituted as means and instruments for the forgiveness of iniquities, and in their daily function of declaring and pronouncing Absolution and remission of the sins of others, a constraining motive to keep themselves unspotted from the world, and to endeavour to perfect holiness in the fear of God (James i. 27. 2 Cor. vii. 1). "Physician, heal thyself" (Luke iv. 23). It is an unseemly thing in the eyes of God and men to profess to cleanse others, while we ourselves are unclean; and to pretend to wash away the stains of others, while our own hearts and hands are defiled by sin. Therefore "be ye clean that bear the vessels of the Lord" (Isaiah lii. 11).

Next, since the Priests of God's Church are spiritual Physicians, and ought to be able to prescribe and apply those spiritual medicines which are needed by the sick soul, conscious to itself of sin, and in doubt, sorrow, and distress, and even in agony and anguish of spirit, therefore they ought to be diligent and unwearied in the study of God's Holy Word, and of such other sacred Learning, as may best qualify them by the grace given to earnest prayer for the due discharge of their office in this difficult matter.[7] "The

[7] See Bishop Bull's excellent Sermon, Sermon vi. "The Priest's office difficult and dangerous."

Priest's lips should keep knowledge, and they should seek the law at his mouth" (Malachi ii. 7).

To our Lay brethren let me also say,—You owe a debt of reverence, gratitude, and love to the Christian Priesthood. It might have pleased God to save you without our help. He might have saved you without our ministry, or without any means of grace at all. But in order to bind you more closely to us, and to join us to you in the bonds of the nearest and dearest affection, He has made our office in ministering the means of pardon and grace,—the Word of God and Sacraments, and Prayer,—to be necessary to your Salvation, wherever they may be had. And let no one imagine our ministry to be a feeble thing, although, in declaring and pronouncing Absolution and Remission of sins in the daily office of Morning and Evening Prayer, or in invoking God's pardon and blessing upon you in the Holy Communion, or in lifting our hands over you in the stillness of the private chamber, in the hours of sickness and of death, and in saying those solemn words,—"By Christ's authority, committed to me, I absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost,"—we do not claim for ourselves the power to give pardon, but only as heralds sent from God Himself, to certify and assure you, that He is ever ready to be gracious to you for His dear Son's sake, and that if you have true repentance, lively faith, and fervent love to God and man, and are resolved to forsake your sins, and to make reparation for them, and heartily pray for pardon from Him, and for the Grace of the Holy Ghost to enable you to keep your good resolutions of amendment, He has washed away your sins in the Blood of Christ, and will remember them no more. And let no one persuade you, that by whatever name these forms of Absolution may be called, whether they be declaratory, or precatory, or indicative, it matters little by *whom* they are pronounced, and that they may as well be uttered by an unordained person, as by a Priest of the Church of God. But be sure that God will bless your faithful, obedient, and loving use of that Apostolic Ministry which Christ has instituted for conveying God's pardon to

you, and in which the Divine Breath of Christ still lives and moves, which He breathed on the Apostles themselves on the evening of His Resurrection, when He said, "Receive ye the Holy Ghost, Whosesoever sins ye remit, they are remitted unto them."

PASTORAL LETTER, FOR THE BETTER OBSERVANCE OF ASCENSION DAY.

To the Rev. the Clergy of the Diocese of Lincoln.

St. Mark's Day, April 25, 1871.

Rev. and dear Sir,

Let me express an earnest hope and desire that you may be willing to help forward an united effort in all the Parishes of the Diocese to promote a better observance of Ascension Day, which is now near at hand.

The Church, of which we are Members and Ministers, and whose laws we are bound to obey, and to whose Liturgy we have pledged ourselves to conform, has shown her sense of the religious solemnity of that day, by providing for it a special Collect, Epistle, and Gospel, and by appointing Proper Psalms and Proper Lessons for it, and also a special Preface to be used at the Holy Communion on that Festival.

You will bear with me, I trust, when I say, that if we keep our Churches closed on Ascension Day, we disobey her commands, and frustrate her pious care in these respects for the good of her people, and deprive our flocks of that spiritual food which she has provided for them, and to which they have a rightful claim at our hands.

Let me add, that the special doctrines of the Christian Faith, which are presented to our view on Ascension Day, are urgently needed by us now on account of the peculiar circumstances of the times in which we live.

At a time like the present, when some Nations and States are casting aside the Laws of Christ, and when they think that they can prosper without Christianity, it is necessary that the Ministers of His Church should come forward boldly and declare openly that Jesus Christ is Very God as well as

Very Man; and that after He had laid down His life for us on the Cross, and had raised Himself from the dead, and had overcome Death and the Grave, He ascended up into heaven, and is there enthroned "King of kings and Lord of lords" (Rev. xvii. 14; xix. 16); and that He has "all power in heaven and earth" (Matt. xxviii. 18), and is the Arbiter of the destinies of Nations; and that if they are not to feel His wrath and indignation, all Kings must fall down before Him, and all Nations must do Him service (Ps. lxxii. 11); and that He will come again in glory to summon all men, Rulers as well as Subjects, Princes as well as People, to His Judgment Seat; and will make His foes His footstool (Acts ii. 35); and will put all things under His feet (1 Cor. xv. 25).

At a time when the courage of many is failing, and when some are falling away from the faith, even in our Schools, Colleges, and Universities, and are "denying the Lord that bought them" (2 Pet. ii. 1), it is fit that Preachers of the Gospel should comfort the faint-hearted by assuring them that they have a Great High Priest in heaven, Who is ever interceding for them (Heb. vii. 25), and is offering their prayers to the Father; and that He is also a Divine Prophet, a faithful Witness, and Infallible Teacher of the Truth; that He is "the Way, the Truth, and the Life" (John xiv. 6), "the Light of the World" (John ix. 5); that His words will never pass away (Matt. xxiv. 35), and that He will judge the World itself by that Word which He has spoken (John xii. 48).

At a time also when National Institutions seem about to be dissolved; when the old dynasties of the world are falling into ruins; when nothing earthly or human appears to be solid or stable, but all things around us seem to be given to change and chance, it is specially needful that the Ministers of God's Holy Word should cheer the hearts, and confirm the minds, of the faithful, by directing their eyes upward to that unchangeable Kingdom, and to that unfading and incorruptible Inheritance which their Ascended Lord has gone up into heaven to prepare for them (John xiv. 3); and into which He will bring them, with glorified

bodies, at His Coming again in His awful Majesty at the Great Day.

When many are "lovers of pleasure rather than lovers of God" (2 Tim. iii. 4), and when the young especially are in danger of being made victims and slaves of carnal appetites and sensual indulgences, and of all their debasing effects in this world and the next, it is surely a time for the Ministers of the Gospel to endeavour to lift the thoughts of the people upward to the Holy One in heaven, and to warn all men that "if we sow to the flesh we shall of the flesh reap corruption" (Gal. vi. 8), and that if we, who are Christ's members, are to be for ever in heaven with our Divine Head, we must endeavour and pray for grace to "be holy as He is holy" (1 Pet. i. 15), and "to perfect holiness in His fear" (2 Cor. vii. 1).

In these and other respects, the Divine truths which are embodied in the sacred services of Ascension Day are of unspeakable value to men and nations, especially in our own age; and as we love our Country and our God, and are watchful over the souls committed to our care by Christ, and of which we shall have to give an account to Him at the Great Day, we shall feel it, I trust, my Reverend Brethren, to be our duty and our happiness, to conform to the requirements of the Church, inviting us to worship our Ascended Lord, and to set before the People those doctrines which are presented for our meditation by the Scriptures, Prayers, and Praises which she has appointed for our devout use on the great Christian Festival of our Lord's Ascension into heaven.

You may read this Pastoral, or any part of it, to your congregation; and you may express to them my hope and desire that they will cordially co-operate with you, by resorting gladly to their Parish Church on Ascension Day, and also by coming to the Holy Communion, which I trust will be administered by you, as the Church prescribes, on that day.

If you are able, as I earnestly hope you will be, to comply with these requests, I should further be obliged to you to fill up the accompanying paper, specifying the number of

your Congregation at Church on that Day and at the Lord's Table, and by returning it to me.

That the Divine Blessing may ever be with you, in this and all your endeavours to promote God's glory and the good of His People, is the fervent prayer of your faithful and affectionate friend and brother in Christ,

C. Lincoln.

The following extract from the "Acts of the Diocesan Synod, held in the Cathedral Church of Lincoln, on Wednesday, September 20th, 1871," records the results of the above Pastoral:—

"Observance of Ascension Day.

"It appeared from replies to the Bishop's Pastoral Letter on the subject, that the Festival of our Blessed Lord's Ascension was observed with Divine Service in 615 Churches of the Diocese, in the present year (1871); and the Synod agreed in a recommendation that this Festival should be observed henceforth in all the Churches of the Diocese, with Public Worship and Holy Communion."

PASTORAL LETTER ON THE OBSERVANCE OF THE ROGATION DAYS.

May 19, 1878.

Rev. and dear Brother,

The depressed state of the Agricultural interest in this Diocese, and the critical condition of affairs, civil and religious, at home and abroad, naturally lead us to raise our eyes upward, and to seek for help by Prayer.

The Church having appointed certain days in next week (Monday, Tuesday, and Wednesday before Ascension Day), called *Rogation Days*, for supplication to Almighty God for His blessing on the fruits of the earth, and for the deprecation of Divine judgments, and for intercession on behalf of the Church and Realm, and for all conditions of men, I would earnestly ask you to make the best use you are able of this appointment and opportunity.

In the Homilies set forth by authority in the year 1563 (copies of which may be had of S.P.C.K. and of the Prayer Book and Homily Society), there are four Sermons on the proper observance and use of the Rogation Days. I would suggest that on Sunday next you should preach to your people on the subject.

Among the Proper Psalms and Proper Lessons which were put forth in our Synod at Lincoln in 1871, for special occasions, and which may be found in pp. 73, 74 of our *Diocesan Calendar* for this year, those for Rogation Days and for Harvest may be used, at your discretion.[1] There is a Prayer for Peace in p. xv of the *Calendar* (see below, p. 221), which is applicable; and let me suggest that of the two Prayers in the "Book of Common Prayer 'in the time of dearth,'" the first paragraph of the former and the last

[1] See above, pp. 112, 113.

two paragraphs of the latter may be used, so as to form one Collect. The Collects in the Prayer Book for the Second Sunday after Epiphany, the fifth, fifteenth, sixteenth, and twenty-second Sundays after Trinity, or any of them may be used; also the Prayer for Unity.

Hymns for the Rogation Days may be found in "Church Hymns" of S.P.C.K., and in "Hymns Ancient and Modern;" and in other Hymn Books.

Let me take this opportunity of thanking you for your ready compliance with the wish expressed by me in the Pastoral Letter of 1871 for the better observance of Ascension Day.

I am, Rev. and dear Sir,
Your faithful brother, &c.
C. Lincoln.

For information concerning the institution and use of Rogation Days reference may be made to Bingham's Antiquities of the Church, Book xiii. chap. 1. Book xxi. chap. 2; Bruns, Concilia, Tom. ii. p. 165; Wheatly on the Common Prayer, Sect. xx.; Nelson's Fasts and Festivals, p. 426; George Herbert's Country Parson (the Parson Condescending), chap. xxxv., &c.

Postscript (Nov. 1878). Let me add, that the Hundred Bishops who were assembled from all parts of the Anglican Communion at the *Lambeth Conference* in July, 1878, recommended that the Tuesday before the Ascension Day, being *Rogation Tuesday*, or any of the seven days after it, should be observed as a *Day of Intercession for Missions*, and for the Unity of Christendom; and they expressed a hope that the Bishops of the several Churches would recommend this observance to their respective Dioceses.

ON SPECIAL FORMS OF PRAYER, FOR USE IN CHURCHES AND CHAPELS ON SPECIAL OCCASIONS.

I HAVE been asked, on several occasions, to put forth Special Forms of Prayer; and I have complied with this request. In no case has the use of any of these Special forms been *enjoined* by me; but they have been freely used by the Clergy in churches of the Diocese, and I have not received any remonstrance against such use.

It has indeed been argued by some persons that such forms, unless they are taken from the Bible, or from the Book of Common Prayer, are in contravention of the Act of Uniformity Amendment Act of 1872.

But it can hardly be imagined that the provisions of that Act are more stringent than those of the Act of Uniformity itself. Under our Acts of Uniformity since the Reformation it has been the custom of Bishops to put forth special forms of prayer for use in their own Dioceses. The best Canonists (such as Van Espen and our own Joseph Bingham) affirm it to be a right of Bishops to put forth such Forms. To mention one instance among many, Bishop Jewel put forth such a form of Prayer on behalf of Christians under Mohammedan Rule for use in all the Churches of his Diocese.[1]

If we are to imagine that the clause in question in the Act of Uniformity Amendment Act prevents the use of any other Form than those taken from the Bible or the Prayer Book, then the most august persons in the Realm must be regarded as breakers of the Law. The use of the Corona-

[1] See the Liturgical Services of the reign of Queen Elizabeth, published by the Parker Society, Cambridge, 1847, p. 519.

tion Service, in which all the Estates of the Realm take part with the Sovereign, would be an illegal act, inasmuch as the Act of Uniformity Amendment Act defines the Prayer Book to mean the revised and sealed Book of 1661, in which the Coronation Service is not contained.

And further, all those who officiate or join annually in the use of the Service for the Queen's Accession are accomplices in breaking the Law, for that Service for the Accession is not in the Prayer Book of 1661. Then also the Archbishop of Canterbury breaks the Law whenever, by desire of the Queen in Council, he puts forth a Form of Prayer on any national occasion. Then also the Bishops and Deans and Chapters of every Cathedral and Collegiate Church are breakers of the Law; inasmuch as at the enthronement of Bishops and at the installations of dignitaries they use Forms which are not in the Bible nor in the Sealed Book of 1661.

On the whole it may be fairly argued as probable (I do not speak confidently) that the intention of the framers of the clause in the Act of Uniformity Amendment Act was, that it should be *construed together* with the *concurrent practice* of those persons who framed the Act. And I incline to this opinion the rather, because, in the Act for Clerical Subscription, it is ordered that the Clergy should engage to use, in their public ministrations, the Book of Common Prayer and none other, *except so far as shall be ordered by lawful authority*. This proviso contemplates the occasional use of something external to the Prayer Book, when ordered "by lawful authority."

It would indeed be a most humiliating acknowledgment to say that the Church of England has been reduced to a condition in which no other religious community in the Empire is placed, that of being unable to utter a suitable prayer or thanksgiving to Almighty God on special occasions except in shackles which render the due performance of that duty very difficult, and almost impossible.

The following Prayers have been *suggested* by me for use in the Diocese of Lincoln:—

A Prayer for Missions and for Grace to Help Them.

O Lord Jesu Christ, Saviour of Mankind, Who hast commanded Thy disciples to go into all the World and to preach the Gospel to every creature, and Who hast declared that this Gospel of the Kingdom shall first be preached to all Nations, and that then the End shall come; we humbly beseech Thee to raise up men full of faith and of the Holy Ghost, and send them forth to do the work of Evangelists by spreading abroad the glad tidings of salvation; and so to fill us with Thy love, and to quicken us with Thy grace, that we may labour joyfully with them by prayers and offerings for their work, so that finally at Thy Second Coming to judge the World, we together with them, and with those who have received the Gospel at their hands, may rejoice in Thy presence with exceeding joy, and may praise Thee for evermore, our Holy and most merciful Redeemer, our most worthy Judge Eternal, our most mighty Lord and God, to Whom with the Father and the Holy Ghost be all honour and glory now and for ever. *Amen.*

And this:

O God the Father of lights, from Whom cometh every good and perfect gift, we praise Thee for the glorious light of the Gospel, which Thou hast given and preserved to us in this land for many generations; we humble ourselves before Thee for the unthankfulness of our hearts, and unfruitfulness of our lives; and we heartily pray Thee to pardon us by Thy mercy, and to quicken us by Thy Grace; so that we, who have freely received that blessed gift of Thy glorious Gospel, may freely impart it to those who are in darkness and in sin; and that hereafter we may rejoice together with them in the everlasting light of Thy heavenly kingdom; through Jesus Christ our Lord. *Amen.*

Visit of H.R.H. the Prince of Wales to India.

O Almighty God, Who fillest all things with Thy presence, and rulest all things with Thy power, by Whom Kings reign and Princes decree justice; we humbly beseech Thee to bless Thy servant the Prince of Wales in his visit to India. Be with him in his going out, and in his coming in; guide, govern, protect, preserve and prosper him in his ways; strengthen, support and sanctify him in his work; grant that he may be a blessed instrument in Thy hand for promoting the welfare of India, and for spreading forth Thy Gospel, and advancing Thy Kingdom. Watch over all who are near and dear to him, and bring him back in safety to his own home, and finally receive him to Thy heavenly glory, through Jesus Christ our Lord. *Amen.*

Thanksgiving for the Return of H.R.H. the Prince of Wales from India.

Almighty God, Giver of all good gifts, we praise Thy Divine Majesty for preserving and prospering the Prince of Wales in his journey to

India, and for bringing him back in safety to his own home; we thank Thee for the loyal welcome with which he was there received, and we humbly pray Thee, that, in Thine own due time, the Land which was gladdened by his presence may receive with joy the blessed Gospel of the Prince of Peace; and that England, to whom Thou hast given India, may rejoice in bringing India to Thee. We beseech Thee to continue Thy favour to him, and so to guide him by Thy counsel, support him with Thy help, and sanctify him with Thy grace, that he may serve and glorify Thee, the KING of KINGS and LORD of LORDS; and that at the Great Day, when the kingdoms of this world shall become the Kingdom of our Lord and of His Christ, he may receive of Thee a crown of everlasting life, through Jesus Christ our Saviour, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. *Amen.*

Prayer in Time of Cattle-Plague.

ALMIGHTY LORD GOD, Who, when a land sinneth against Thee, dost visit it with Thy sore judgments; we humbly beseech Thee to give us true repentance, that we may bewail and forsake the sins which provoke Thy wrath against us; and we pray Thee, O Lord, of Thy great Mercy to spare us, and to withdraw this Cattle-Plague from us, and to grant us Thy grace to use all Thy gifts with thankful hearts, to Thy honour and glory, to the good of others, and our own comfort, both in body and soul, through Jesus Christ our Lord. *Amen.*

A Prayer for the Increase of the Episcopate, 1876-7.

O LORD JESU CHRIST, the Shepherd and Bishop of our souls, Who didst continue all night in prayer, and then didst choose Thine Apostles, and hast bidden us pray the Lord of the harvest to send forth labourers into His harvest to gather fruit to life eternal, and hast promised to be with Thine Apostles alway, even unto the end of the world; we beseech Thee to quicken and bless the endeavours and offerings of Thy people for an increase of Bishops in Thy Church [*especially in this Diocese*], and to raise up faithful men for the work of the Apostleship, in spreading forth Thy Gospel, in dispensing Thy Word and Sacraments, in laying on of hands in Confirmation, in ordering of Priests and Deacons, in ministering sound doctrine and godly discipline by driving away error and by defence of Thy truth; and in watchful oversight, wise and loving guidance, and good government of Thy Church; and to all who are called to that holy office give Thy grace and heavenly benediction, that they may faithfully serve before Thee to Thy honour and glory, Who livest and reignest with the Father and the Holy Ghost, One God, blessed for ever. *Amen.*

Prayer for Peace, 1876-7.

O LORD of hosts and God of battles, Who rulest all things in heaven and earth, look down with pity on the nations now striving in war. Take from them all pride, anger and wrath, hatred and revenge. Have compassion on our suffering fellow-Christians; deliver them from oppression

and wrong; restore the Churches of the East to primitive purity and truth, and join them together with us in the bonds of faith and love. Have mercy on all Turks and Infidels; take from them all ignorance, hardness of heart, and contempt of Thy Word, and so fetch them home, Blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites; and may all Nations be made One Fold under One Shepherd. Continue to us, we beseech Thee, the blessings of Peace; let not violence be heard in our gates, nor wasting and destruction in our borders. Restrain the fierceness of man, and make it turn to Thy praise, O God. And do Thou who makest Wars to cease in all the world, pour down upon us, and upon all nations, the Spirit of Peace; and spread abroad the Gospel of Peace; and finally bring us to the City of Eternal Peace, the Heavenly Jerusalem, there to praise Thee everlastingly, through Jesus Christ our Lord. *Amen.*

A Prayer for Mohammedans, and for Eastern Churches, 1876-7.

O Righteous Lord God, Who, for the sins of Thy people, dishonouring their Christian profession by heresy and schism, superstition and unholiness of life, didst suffer them in times past to fall into the hands of Mohammedans, and hast permitted the religion of the false prophet to overshadow the fair lands of the East; we beseech Thee to quicken us by the Holy Spirit, and give us grace to bewail and forsake the sins which caused the rise and growth of Mohammedan unbelief, and which hinder the conversion of the Moslem; and so touch their hearts with the love of Thy dear Son, and illumine their minds with the light of His blessed Gospel, that they together with us, and with the once glorious Churches of the East, raised up from their low estate, and shining brightly again in the lands which were Thine heritage of old, may serve and worship Thee, the God and Father of us all; and being joined in one communion and fellowship in the mystical body of Christ our Lord, and dwelling together in faith and love, may come to Thy heavenly kingdom, there to praise Thee everlastingly, through Jesus Christ our Saviour, to Whom with Thee and the Holy Ghost, Three persons and One God, be all honour and glory now and for evermore. *Amen.*

Thanksgiving for Peace, 1878.

Almighty God, Ruler of all things, Author of Peace and Lover of concord, who makest wars to cease in all the world, we heartily thank Thee for defending us from the dangers and miseries of war, and for vouchsafing to us and to other nations the blessings of Peace. Give us grace, we beseech Thee, to use them aright, by dwelling together as brethren in love and peace; by spreading abroad in other lands the Gospel of Peace: and by preparing the way for the glorious appearing of the Great God our Saviour, the Prince of Peace; so that finally we may all come to the City of eternal Peace, the heavenly Jerusalem, there to praise Thee everlastingly, through Jesus Christ our Lord. *Amen.*

The following Psalms, or any of them may be used. Psalms xxix., xlvi., lxxii., cxxii., cxxv., cxlvii.

And the following Lessons :—

Isaiah xxvi. 1—14.
Isaiah xxxii.
Ephesians ii.
Revelation xxi. to xxii. 6.

The following translation of the *Prayer for Unity* was made by me at the request of His Grace the President, for use in the Convocation of this Province :—

Deus Omnipotens, Pater Domini nostri Jesu Christi, Qui noster est unicus Salvator, Princeps Pacis, da nobis quæsumus gratiam Tuam, ut ad pericula quibus versamur propter misera nostra dissidia seriò cor apponamus; odia omnia et præjudicatas opiniones procul a nobis averte, et quicquid piæ unitati et concordiæ possit esse impedimento; ut quoniam unum est Corpus, unus Spiritus, una Spes vocationis nostræ, unus Dominus, una Fides, unum Baptisma, unus universorum Deus et Pater, ita unum deinceps sit nobis cor, et unus animus, et uno sancto Veritatis et Pacis, Fidei et Caritatis, vinculo consociemur, et omnes unâ mente et uno ore Te glorificemus, per Jesum Christum Dominum Nostrum. *Amen.*

The following have been put forth by me for use in Collegiate Institutions in the Diocese of Lincoln :—

A Prayer for St. Paul's Mission House, Burgh, Lincolnshire (1878).

O Almighty God, Who on the Day of Pentecost didst send down tongues of fire on the heads of Thy Holy Apostles, to teach them and to lead them into all truth, giving them both the gift of divers languages and also boldness with fervent zeal to preach the Gospel to all nations; raise up, we pray Thee, Thy power, and come among us, and with great might succour us. Bless, O Lord, this House, and give the fulness of Thy grace to all who teach and to all who learn therein. Send forth from it men full of faith and of the Holy Ghost, mighty in the Scriptures, able ministers of the New Testament, workmen that need not be ashamed, rightly dividing the Word of Truth; prepared and willing to endure affliction, to do the work of Evangelists, and to make full proof of their ministry. Give them the Spirit of power and love, and of a sound mind. Give them the gift of learning languages; inspire their hearts, sanctify their lips. And upon the seed of Thy Word sown by them pour down, O Lord, we beseech Thee, the continual dew of Thy heavenly blessing, that it may take root downwards and bear fruit upwards, to Thy honour and glory, and to a joyful ingathering of a spiritual harvest of Nations at the Great Day of Harvest, to glorify for ever Thy Holy Name, through Jesus Christ our Lord. *Amen.*

Prayer for the Theological School at Lincoln (1875).

O God, who on the Day of Pentecost didst send down tongues of fire on the heads of Thy holy Apostles, to teach them and lead them into all truth, giving them boldness, with fervent zeal, to preach the Gospel to all nations; Raise up, we pray Thee, Thy power and come among us, and with great might succour us; Bless, O Lord, this Theological School; give Thy Holy Spirit to all who teach and to all who learn therein, and send forth from it men full of faith and of the Holy Ghost, mighty in the Scriptures, able ministers of the New Testament, examples to their flock in word, in conversation, in charity, in spirit, in faith, in purity; workmen that need not be ashamed, rightly dividing the Word of Truth; prepared and willing to endure afflictions, to do the work of Evangelists, and to make full proof of their Ministry; and upon the seed of Thy Word sown by them pour down, O Lord, we beseech Thee, the continual dew of Thy heavenly blessing, that it may take root downwards, and bear fruit upwards, to Thy honour and glory, and to a joyful ingathering of a spiritual harvest of souls at the Great Day of Harvest, to glorify for ever Thy holy Name, through Jesus Christ our Lord. *Amen.*

Prayer for a due supply of able and faithful Ministers of the Word and Sacraments, and for the gifts of spiritual grace to fit them for their work.

Almighty God, Whose strength is perfected in our weakness, from Whom alone are the preparations of the heart, and Who dost create the fruit of the lips; Who didst promise to be with the mouth of Thy servant Moses, and didst give the Holy Spirit to the sweet Psalmist of Israel, and didst give wisdom to King Solomon in answer to his prayer; and didst touch the lips of Isaiah with sacred fire, and didst sanctify Jeremiah and John the Baptist from their mother's womb, and didst reveal Thyself in glory to the holy Prophet Ezekiel, and didst give visions by an angel to Daniel, the man greatly beloved, and to the beloved disciple St. John; Who didst call Andrew and Peter from their nets, and Matthew from the seat of custom, to be Apostles; and Luke the beloved Physician to be an Evangelist and Physician of the soul; and didst send down tongues of fire on the heads of Thine Apostles: and didst enable St. Stephen to see heaven opened and Jesus standing on the right hand of God; and dost promise by St. James to give wisdom to them who ask it of Thee; we beseech Thee to raise up for the work of the Ministry an abundant supply of faithful and able men, counting it all joy to spend and be spent for the sake of Thy dear Son, and for the souls for which He shed His most precious Blood upon the Cross; and we pray Thee to fit them for their holy calling by Thy bountiful grace and heavenly benediction, through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, One God, world without end. *Amen.*

In connexion with the Theological School the name of the Rev. Edward White Benson, D.D., Chancellor of the Cathedral Church, Lincoln, under whom that School was

revived, ought ever to be held in grateful remembrance. The following Prayers were used, with others, in Bishop Alnwick's Tower, Old Palace, Lincoln (restored for the use of the Theological Students), on the occasion of the presentation of a ring and cross to Dr. Benson, first Warden of the Lincoln Society of Mission Clergy, by the members of the Society, on his designation for the See of Truro :—

Most Merciful Father, we beseech Thee to send down Thy heavenly blessing upon this Thy servant, whom Thou hast been pleased to call to the office and work of a Bishop in Thy Church; and to endue him with the Holy Spirit, that he, preaching Thy word, may be earnest to reprove, beseech, and rebuke with all long-suffering and doctrine; and may be to such as believe a wholesome example in word, in conversation, in charity, in spirit, in faith, and purity; that so fulfilling his course he may at the latter day receive the crown of righteousness laid up by the Lord, the righteous Judge, for all who love His appearing; who liveth and reigneth with the Father and the Holy Ghost, One God, world without end. *Amen.*

The Bishop of Lincoln, delivering the Cross to the Bishop designate, said :

Brother, receive this Cross in the Name, and for the sake of Jesus Christ, and Him crucified. May He give thee grace to glory only in the Cross: to crucify all sinful affections: to be crucified to the world, and to have the world crucified to thee. May He whose hands were pierced for thee upon the cross be fixed for ever in thy heart. And when He Who is the Shepherd and Bishop of our souls, and Who gave Himself for the sheep, shall appear again in glory, mayest thou receive from Him a crown of everlasting life, through the same Jesus Christ our Lord. *Amen.*

Let us pray.

O Lord Jesus Christ, the great and everlasting High Priest, Who in Thy tender love didst offer Thyself upon the cross for the sins of the whole world, and hast purchased to Thyself an universal Church with Thy most precious Blood, we humbly pray Thee to bless this Thy Servant; and as Aaron the Priest did bear upon his breast the Urim and Thummin of Light and Perfection, engraved with the Twelve names of the Twelve Tribes of Thy people Israel, so may this Thy Priest and Bishop have Thy people ever near to his heart, and may he love them with a perfect love for Thy sake; and be alway illumined with the light, and filled with the fulness of the Holy Spirit of Light and Perfection, through Thy merits, Who art the Light of the world, and Who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Bishop, delivering the Ring to the Bishop-Designate, said :

Brother, receive this ring: the Emblem of Eternity; the Seal of Faith; and the Symbol of Charity.

Whatever thou sealest upon earth may it be sealed in heaven whatever thou openest on earth may it be opened in heaven: mayest thou bring forth things new and old from the treasure of God's Holy Word; mayest thou bring forth spiritual fruits from the enclosed garden and mayest thou lead forth living waters from the sealed fountain of His Church, in the ministry of the Word and Sacraments; mayest thou be ever as a signet on the right hand of the King of Kings and Lord of Lords; and as He espoused to himself the Church in mystical wedlock to be his Bride, so mayest thou, for His sake, love and defend the Church committed to thy care; and may its people be the seal of thine Apostleship, and be among those who are sealed in their foreheads at the Great Day; and may they with thee be among the blessed ones for ever who are called to the Marriage of the Bride and of the Lamb in Heaven. *Amen.*

Prayer for the Society of Missioners in the Diocese of Lincoln.

Grant, O Lord, we beseech Thee, that the dispensation of the Gospel committed unto Thy Missioners in this City and Diocese may be magnified in the increase of Thy flock. Give unto them insight, boldness, and love. Crown Thy work with conversions and bountiful grace, and save us miserable sinners for Jesus Christ's sake. *Amen.*

Then was said the Prayer for the Theological School at the Old Palace, Lincoln (see above p. 224).

After some other Prayers, and an Address from the Bishop-designate of Truro, then followed the Benediction.

ON CHURCH MUSIC.

We know by experience (if we examine the records of history) what beneficent changes have been wrought by Christianity in the moral and social condition of mankind; but perhaps we have been slow to recognize the salutary effects which the Gospel has conferred upon us by the purification and elevation of Literature and the Fine Arts; such as Architecture, Sculpture, Painting, and Music.

Suppose that one of the great Architects of Antiquity, such as those that designed the Parthenon at Athens, or the Pantheon at Rome, were revived from his grave, and were brought into one of our own Cathedrals, or into one of our noble Parish Churches, on some choral festival, what would be his feelings in beholding it? Would it not awaken in his mind a new world of sensations? And when he was informed what was the spiritual significance of the sacred fabric, and of its constituent parts, and how its outward form symbolized everlasting truths of infinite importance, and when he learnt and felt what those truths are, would he not be lost in admiration at the scene unfolded to his senses, and to the inner eye of the mind?

What again, would be the emotions of some ancient sculptor —a Phidias or a Polycletus—in beholding the recumbent figure of some ancient Christian Warrior, with his hands folded across his breast, in the silent attitude of prayer? What would be the emotions of some ancient Painter—an Apelles or a Zeuxis—in contemplating the form of the Incarnate Deity, in His glorious Transfiguration, or in His triumphant Ascension into Heaven?

Such spectacles as these, when rightly interpreted, would

have excited in the heart of noble-minded heathens feelings of devout awe and rapturous ecstasy, such as would show us what an inestimable treasure we possess in Christianity, not only as a perfect system of the purest morality, but also as a holy instrument for elevating, refining, and spiritualizing the highest faculties of our nature,—our Fancy, our Imagination, and our Affections,—and for ministering to them wholesome nourishment, and affording them holy enjoyment, and exquisite delight.

Again, how rich a mine of Sacred Hymnology should we possess if we had the works of some great lyric Poet of Antiquity won over to the Gospel, some Christianized Pindar or Alcæus, the strings of his heart vibrating with the breath of the Holy Ghost, and celebrating the heroic conquests of Saints and Martyrs, and chanting the glorious triumphs achieved by our Divine King and Conqueror Jesus Christ over our spiritual foes, Sin, Satan, and Death.

The Gospel of Christ has aimed to spiritualize Music and consecrate Poetry. It had the noble precedents of the Hebrew Prophets and Psalmists in this glorious work. Mark how it performed it. It laid the foundations deep in Christian *doctrine*. The Apostle St. Paul declares that the first office of Christian Hymnology and of Christian Music is *to teach*. "Let the Word of Christ (he says) dwell in you richly; *teaching and admonishing one another*" literally, *putting one another in mind* of God's Attributes and Acts, "in Psalms," that is, in songs with instrumental accompaniment, "and Hymns, and Spiritual Songs, singing with grace in your hearts to the Lord."

The history of Hymnology in the Christian Church testifies to the observance of this Apostolic precept. One of the earliest notices that we have of a Christian congregation is found in the letter of a heathen Magistrate to a Roman Emperor, and records that Christians met together before daybreak *to sing praises to Christ as God;*[1] and we know from other sources that the great doctrine of Christ's Divinity was the life and soul of primitive Hymnology![2] The

[1] Plin. Epist. x. 97.

[2] Euseb. Hist. Eccl. v. 28.

noblest hymn in the world—the *Te Deum*—may be called a Christian Creed; and the Christian Creeds, which were usually sung, may be entitled Christian Hymns.

The greatest Theologian of the Western Church, S. Augustine, when yet young, was melted into tears by the hymns of S. Ambrose at Milan.[3] Those hymns of that great Italian Bishop have nothing of those vague generalities, without clear dogmatic statements, nothing of that tinsel prettiness, nothing of those luxuriant flourishes and glittering flashes, which too often mar the beauty and impair the use of modern Hymnology. Their style is terse, clear, vigorous, grand, and noble; it loves to place before the eye and the ear the great truths of the Gospel in simple and severe language.[4] He endeavours to build up men in holiness of life on the solid foundations of sound doctrine; and to make Music and Poetry to be handmaids of the Faith. That great Champion of the Truth knew well that it is the primary and paramount duty of Christian Music and Poetry to edify the mind as well as to gratify the ear; and that Hymns ought to be profitable to be read, as well as agreeable to be sung. S. Ambrose wrote his Hymns in order to supply wholesome doctrinal food to his flock, and to preserve Italy from the hostile ravages of the Arian heresy;[5] and we know that when an Arian faction besieged his Church at Milan, the people within its walls resorted to spiritual weapons, and

[3] S. Augustine, Confessions, x. 6 and 7.

[4] See Biraghi's preface to his edition of "Inni sinceri di Sant' Ambrogio," p. 7, Milano, 1862; and see above Vol. I. pp. 141—143.

[5] S. Ambrose says that the Arians complained that he had bewitched the people of Milan by his hymns. The people had first been bewitched by Arianism itself, and his hymns were an antidote to it. See his Sermon against Auxentius (in his Epistles), Ep. xxi.:—"Hymnorum meorum carminibus deceptum populum ferunt. Planè nec hoc abnuo. Grande carmen (a powerful charm) quo nihil potentius. Quid enim potentius quam confessio Trinitatis quæ quotidie totius populi ore celebratur? Certatim omnes student fidem fateri, Patrem, Filium, et Spiritum Sanctum norunt versibus prædicare, facti sunt igitur omnes magistri qui vix poterant esse discipuli."

False teachers have ever used Hymnology as a vehicle for spreading their erroneous doctrine. This was done in ancient times by Paul of Samosata, Arius, and others.

excited their own Christian courage with the singing of Psalms.[6]

Another great teacher of the ancient church, who was a happy instrument in God's hands for maintaining the doctrine of the Blessed Trinity, followed his example, and defended the faith, and contended against heresy, by Hymns. This was S. Hilary. So did Ephraim the Syrian; and S. Augustine in Africa endeavoured to guard his flock against the Donatistic schism by means of metrical Psalmody.[7]

If our own Parochial Choirs were now asked this question,—What is the first duty of Hymn-writers and Hymnology, what is the noblest privilege of Composers of Sacred Music, and of those who execute it by musical instruments or by the human voice?—would they unhesitatingly answer —Their first duty is to *teach sound doctrine* and thus to *save souls?* Is this truth duly realized by ourselves? We all know what effects are produced in other communions, and not the least in this Diocese, by means of Hymns propagating their peculiar tenets, stimulating the mind with religious excitement, and stirring it with feverish emotions, and even, alas! sometimes with fanatical enthusiasm and presumptuous self-assurance, which is mistaken for faith.

We have lost many from our communion by the lack of distinct, definite, dogmatic teaching; and among all the instruments for such teaching few are more effective than Hymns. A Hymn will often penetrate where a Sermon will never reach. If it be committed to the memory in our childhood, it will travel with us in our journeys, it will go abroad with us into distant lands, and accompany us into the public streets, and in green fields, and by the river side, and in thick forests and on lofty mountains, it will cheer us in sad and solitary hours, and in long and lonely days, and wakeful nights, and on the sick-bed, and at the hour of death.

Is it not therefore very desirable that earnest attention

[6] S. Ambrose, Epist. 20.

[7] In his "Psalmus Abecedarius contra partem Donati." Opera, vol. ix. p. 42.

should be given by our Parochial Choirs, and by those who have the management of them, whether they be Parochial Clergy, or Parochial Organists and Teachers, to the great work of sound religious teaching by means of Sacred Music? Sound, Scriptural Hymns, in clear and vigorous language, setting forth the doctrines of the Christian Faith, in connexion with the Seasons of the Christian Year (such as Advent, Christmas, Epiphany, Lent, Easter, Rogation days, Ascensiontide, Whitsuntide, Trinity Sunday), would do much to fix those doctrines in the minds of the people, and to rivet their affections to the Church. Might it not, then, be hoped, that the defective and inadequate notions on Christian doctrine, which are now too prevalent among us, would be corrected, and that the unhappy divisions, which now distract us, would be healed? and thus we might look, by God's grace, to be joined together in one holy bond of truth and peace, of faith and charity, and be better prepared to take our part with Saints and Angels hereafter in one harmonious concert of praise in the Church glorified in heaven.

The service of God is a reasonable service.[8] "God is a Spirit; and they that worship Him, must worship Him in Spirit and in truth."[9] Everything we do, especially all that we do in God's House, is to be done with a view to His glory, and to the edification of His people. It is related of one of the greatest ancient Fathers and Bishops of Christendom, St. Athanasius, that he was careful so to order the musical services of his own Cathedral at Alexandria, that all that was sung there might be intelligible to the whole congregation. And another great Bishop and Father of the African Church, St. Augustine, uses these words: "Whenever I perceive that I derive more pleasure from the *singing* in a Church than from the *words* that are sung, then I am guilty of sin, and I had rather not hear the voices of them that sing."[1] And St. Paul says, "In the Church I had rather speak five words with my understanding, that I

[8] Rom. xii. 1.

[9] John iv. 24; and see 1 Cor. x. 31; xiv. 26.

[1] S. Augustine, Confess. x. 35.

might teach others also, than ten thousand words in an unknown tongue."[2]

Here, therefore, is an admonition to ourselves, not to introduce into our Churches any Hymns or other compositions to which we cannot listen with spiritual edification; and also to take care that our Music is such as not to drown the sense of the words in the sounds to which they are set, and such as not to draw us off from worshipping God to pleasing and idolizing ourselves.

Next, they who take the lead in the musical services of a Church (they who "stand in the house of the Lord, even in the courts of the house of our God, to praise the Lord, and to laud the Name of the Lord"[3]) will not fail to estimate aright their own privileges and duties. Theirs is a holy office. They will pray for grace to perform it aright. They will not forget in Whose presence they are, and to Whom they are offering prayer or praise,—"the High and Holy One, Who inhabiteth Eternity,"—Who has said, "I will be sanctified in them that come nigh Me."

In singing praise to Him, they will remember that He not only hears the voice, but reads the thoughts. They will, therefore, bear in mind, that there is one instrument above all others which they must endeavour to keep in tune,—*that* instrument is the *heart*. The *heart* is the chief musical instrument in every Christian choir. Let us listen to God's words: "This people draweth nigh unto Me with their lips, but their *heart* is far from Me." "My son," He says, "give Me thine *heart*." Therefore, when the members of our choirs take their places in Church, let them first take care to kneel down devoutly and reverently on their knees, and pray to God, "Make me a clean *heart*, O God; renew a right *spirit* within me. O God, my *heart* is ready, my *heart* is ready; I will sing and give praise with the best member that I have." "I will sing with the spirit, and I will sing with the understanding also."[4]

Next, they will keep a watch over their *lips*. Their lips

[2] 1 Cor. xiv. 19.

[3] Ps. cxxxiv. 2; cxxxv. 1.

[4] 1 Cor. xiv. 15.

are holy to the Lord; they were consecrated to God when they were admitted into the choir, and were set apart to His service. What then? Shall any impure or profane language, shall any bitter or angry words, ever proceed out of their mouths? Heaven forbid! Will they pollute those lips, which are consecrated to God? Will they ever defile them with unchaste or ribald songs? "Doth a fountain send forth sweet water and bitter? Can a fig-tree bear olive-berries, or a vine figs? So can no fountain both yield salt water and fresh."[5] They will pray to God, "Set a watch, O Lord, before my mouth, and keep the door of my lips." Thus their lips will be like the lips of the righteous, which feed many,[6] and their tongue will be like a tree of life.[7]

Above all, they will set a watch over their *life*. To sing holy music, and not to lead a holy life, is hypocrisy. It is self-condemnation;[8] it is hateful to God. It may enjoy some fugitive pleasures upon earth, but it can never lead to the bright and holy choir of saints and angels in heaven. To all who sing holy songs, and live unholy lives, God says by the prophet, "Take thou away from Me the noise of thy songs; I will not hear the melody of thy viols;"[9] "Woe unto them that chant to the sound of the viol, and regard not the work of the Lord."[1]

But the members of our choirs will not be so. They will pray fervently for grace to use their gifts aright; they will rejoice to go to God's altar, and to receive fresh supplies of grace there, and to be united as a holy brotherhood with one another and with Christ, in the Holy Communion of His Blessed Body and Blood.

The cause of Sacred Music is no other than the cause of sound teaching, and of holy living. The Music of a Church is a sure index of its doctrine. They who are familiar with the present state of Music in continental churches know and deplore that it has greatly declined and

[5] James iii. 11, 12. [6] Prov. x. 21.

[7] Prov. xv. 4.

[8] "Bene loqui, et suaviter Psalmos cantare, et male vivere, nihil aliud est quàm suâ se voce damnare."—*S. Augustine.*

[9] Amos v. 23. [1] Amos vi. 3. Isa. v. 12.

degenerated;[2] and that the service of Almighty God is too often blemished and marred by a florid and operatic music, fitter for a Theatre than for a Church; and which seems intended rather to excite passionate emotion, than to produce religious action; and to electrify, rather than to edify. God grant that the Music of the Church of England may never share this unhappy fate! Let us take warning from what we see around us. Let us take care that whatever is sung in the choir may be ministerial to what is read in the Church from the Bible, and to what is said in it from the Book of Common Prayer. What is played by the Organ is, or ought to be, an efficient help to what is preached from the Pulpit. Let not the grand compositions of our own English School of Music,—ennobled by the names of a Tallis, a Purcell, a Croft, a Boyce, and a Handel,—and characterized by grand and solemn simplicity, admirably adapted to the grave sobriety and chaste dignity of our Anglican worship, be sacrificed to, and supplanted by, the more artificial and meretricious compositions of an exotic growth, which, however wonderful as works of musical genius and musical skill, and therefore more difficult of execution (and often unsuccessfully executed) are not so conducive to the high purposes of Sacred Music, as presented to us by the Apostle, when he said, "Let the word of God dwell in you richly; teaching and admonishing one another in Psalms and Hymns and spiritual songs, singing with grace in your hearts to the Lord;" and let us one and all so order ourselves in His house, that by a right use of its holy services, we may, through His grace and infinite goodness, in our adorable Lord and Saviour, be qualified at length to be translated from His Church on Earth, and to take our places and our parts in chanting His praise with the Holy Angels and Saints glorified in Heaven, for evermore.

[2] This is acknowledged by many continental writers. See, for example, the lamentations of a celebrated Italian writer, Cicognara, on the degradation of Music in Italy. Storia di Scultura, vol. vii. c. i. p. 15—21.

ON HYMNS FOR THE CHURCH OF ENGLAND.

As has been already observed, the proper use of Hymns has been declared by St. Paul. "Let the Word of Christ," he says, "dwell in you richly in all wisdom; *teaching* and *admonishing* one *another* in *psalms* and *hymns* and *spiritual songs;* singing with grace in your hearts to the Lord."[1] And again, St. Paul says, "Be filled with the Spirit, speaking to yourselves (i. e. reciprocally) in *psalms* and *hymns* and *spiritual songs,* singing and making melody in your heart *to the Lord;* giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;"[2] and again he says, "I will sing with the spirit, and I will sing with the understanding also."[3]

Hence it appears that the true purposes of whatever is sung in *public* worship are,—

1. *To teach;* that is, to be a vehicle of sound doctrine. One of the best examples of the application of this principle is to be seen in the "*Te Deum.*"

2. To *admonish one another;* that is, to *put one another in mind*[4] of God's attributes, and of His gracious doings to men. Therefore a Hymn Book for public worship ought to contain historical records of His works under the Law and under the Gospel, with ascriptions of praise, arising from a consideration of those works.

Examples of this may be seen in the historical Psalms, such as the lxxviiith, the cvth, and the cvith; and in such Hymns as the *Benedictus,* the *Nunc Dimittis,* and the *Magnificat* in the New Testament.

[1] Col. iii. 16.
[2] Eph. v. 19, 20.
[3] 1 Cor. xiv. 15.
[4] Such is the meaning of the original word used here by St. Paul.

3. The singing of Hymns in public worship is a reasonable service. It ought to exercise the faculties of the understanding, and to kindle and elevate the affections of the heart. "I will sing with the *spirit*," says the Apostle; "I will sing with the *understanding* also;" and he exhorts us to "sing with grace, and to make melody in our *hearts*."

4. The songs of the Church ought to be addressed *to the Lord*. They ought to promote His glory. St. Paul's precepts concerning Church-music are closed with the exhortation, "Whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him." A Hymn Book for public worship ought *not* to be a medium for the expression of the personal feelings of the individual, concentrating his thoughts on himself; but it ought to give utterance to the united mind of the faithful, looking upward to heaven and joining with one heart and voice in praising and magnifying God.

Another requisite of a Hymn Book for use in Public Worship, is, that it should follow the guidance of the Church, and be adjusted to her Ritual. A Hymn Book of the Church ought to represent the mind of the Church. It ought to show an intelligent appreciation of her intentions, and a dutiful submission to her appointments. In a word, a Hymn Book of the Church of England ought to be a companion to the Book of Common Prayer.

In framing her Book of Common Prayer, the Church of England has endeavoured to dispense spiritual food to her people in *due season;* that is, she designed to set before them the principal articles of Christian Faith and Practice in an orderly manner, so that each Season of her year, and almost every Sunday and Holiday throughout it, should teach its own appropriate lesson of doctrine and duty.

This proposition may be illustrated by one or two examples, commencing with the first season of the Christian Year,—that of Advent.

On examining the portions of Holy Scripture which the Church of England has appointed to be used on the Sundays in the season of Advent, and on comparing them with those prescribed in the Ancient Liturgies of the Western Church

for that season, we find that the Church of England has carefully followed the order of the early Church in this respect, and has engrafted into her own Office those parts of Holy Scripture which had been used from time immemorial at that period of the year.

Those portions of Holy Scripture relate generally to the First and Second Advent of Christ, and inculcate the duties consequent on the *First* Advent, or Coming of Christ to *save*, and on His *Second* Advent, or Coming, to *judge* the world.

But this is not all. The Ancient Church reminded her people, that Christ, Who came once to save, and Who will come again to judge, is *now continually coming* to every member of the Church.

The Ancient Church taught, in the Season of Advent, that Christ is *now ever coming* to every Christian in the following ways, viz.

1. In the *Holy Scriptures*, which are His Word; and

2. That He is also *ever coming* to all, by those whom He has appointed to be *Ministers* of His Holy Word and Sacraments; and

3. That He is *ever coming* to His faithful people in the times of their trials and distresses, to comfort and deliver them.

This doctrine of Christ's *continual Coming* to every Christian was present to the mind of the greatest Teachers of the Western Church,[5] and is embodied in her Liturgies.

Solomon says, "Give instruction to a wise man, and he will be yet wiser;[6] teach a just man, and he will increase in learning." So it was with the Church of England. In the structure of her religious offices for the season of Advent, she followed the guidance of the Ancient Church; and, with reverence be it said, she improved upon it.[7] She happily

[5] See for example the admirable exposition in S. Augustine's Epistle to Hesychius, Epist. cxcix. § 25: Christus usque ad finem sæculi venire non cessat.

[6] Prov. ix. 9.

[7] The Collects for the Second and Third Sundays in Advent, which give the key-note to the special teaching of those Sundays respectively,

caught and appropriated the instructive and comfortable doctrine of Christ's *perpetual Coming*;—

1. In Holy Scripture;
2. In the Ministry of the Church; and
3. In times of trouble; and she gave greater clearness and prominence to that doctrine.

She took good care that her people should not forget the great fundamental truth of Christ's First Advent to save, and of His Second Advent to judge the world; and, therefore, she set in the forefront of the season of Advent the collect, "Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life in which Thy Son Jesus Christ *came* to visit us in great humility; that in the last day when *He shall come again* in His glorious majesty to judge both the quick and dead, we may rise to the life immortal through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen." And she ordered that this Collect should be *repeated every day*, together with the other collects in Advent, until Christmas Eve.

Having thus secured the great doctrines of Christ's First Advent, which is *past*, and His Second Advent, which is *future*, she next provided for that of His *continual Coming*, by which He is ever *present;* and she exhorted her people to meditate on the three modes in which He is *continually coming* to them;—

1. In *Holy Scripture;*
2. By the *Christian Ministry;*
3. In and by *trials and troubles:* and is thus ever preparing them for His future Second Coming to Judgment.

The first of these three modes of Christ's Coming in brought before their eyes in the *Second Sunday in Advent*, by the Collect "Blessed Lord, who hast caused all *Holy Scriptures* to be written for our learning;" and by the Epistle, "Whatsoever things were *written* aforetime, were

are peculiar to the English Liturgy. That for the Second Sunday was composed in 1549; that for the third in 1661.

written for our learning, that we through patience and comfort of *the Scriptures* might have hope."

The second mode of Christ's Coming is presented in the Collect for the *Third Sunday in Advent,* "O Lord Jesu Christ, Who at Thy first coming didst send Thy Messenger to prepare Thy way before Thee, grant that the *Ministers and Stewards* of Thy mysteries may likewise so prepare and make ready Thy way," &c.; and by the Epistle, "Let a man so account of us as of the *Ministers of Christ,* and Stewards of the mysteries of God," &c.

The Church has also given greater emphasis to this doctrine of Christ's continual Coming in *His Ministers,* by connecting this Sunday with one of her four *Ember Seasons,* when she sets apart and sends forth persons to serve in the sacred Ministry of His Church, in order that Christ may ever come by the Word and Sacraments dispensed by them.

In the Collect for the *Fourth Sunday in Advent* we are comforted with the assurance, that, although "through our manifold sins and wickedness we are sore let and hindered in running the race that is set before us," yet we may look for help and deliverance through Christ "O Lord, raise up, we pray Thee, Thy power, and *come* among us, and with great might succour us." And the Epistle reminds us that the Lord is ever "at hand," and that therefore we need not be "careful,"—or distracted by anxieties,—but that in everything we should resort to God by prayer and supplication with thanksgiving, and then the peace of God which passeth all understanding will keep our hearts and minds through Christ Jesus.

A Church Hymn Book ought to follow the leading of the Church. It ought to be adapted to her Services.

In our popular Hymn Books we have many Hymns of a *general* character for the season of Advent; but we have few Hymns comparatively of a *special kind* for the particular Sundays of that season. We have few which refer to the *several modes* just specified, in which Christ is *ever coming to* His Church.

Still further, they who have studied the early Christian Liturgies, and are conversant with the writings of Christian

Antiquity, especially with the Homilies of the Fathers on the Seasons of the Church, will be thankful to Almighty God for the wisdom with which He endued her, so to order and arrange her Festivals, as to bring out, in strong relief, the great doctrine of the Incarnation of the Son of God, as the *source of all grace* to man in doing and suffering; and so as to suggest, as a consequence therefrom, the blessed assurance, that, to all who are incorporated in Christ, Death is *not death*, but is *birth* to everlasting life.

Therefore, the Days on which the Martyrs of the Church suffered for Christ are called by her their *Birthdays*;[8] and those days are happily connected by her with Christmas, the Birthday of Him Who is the Resurrection and the Life, and by Whose Birth in our nature we, at our death, have entrance into life eternal.

In the ritual of the Church the *Birthday* of Christ,—the Nativity of God with us, the true and faithful Martyr,[9]—is followed on the morrow by the *death-day*, or rather the *birth-day* into everlasting life, of the *first Martyr*, St. Stephen; and *that* is succeeded by the Festival of St. John the Evangelist; and *that* by the Festival of the holy Innocents.

Thus the Church declares, that Martyrdom for Christ in will though not in deed, and in deed though not in will, leads to birth into endless life, not less than Martyrdom both in will and deed, and that all their blessings flow *from* the well-spring of all Love in the Father, and *through* the Birth of the Son of God in our human life.[1] Thus, in the words of

[8] Γενέθλια, or "Natalitia." Cp. Bingham, Eccles. Antiq. XX. vii. 2. Wheatly on the Common Prayer, c. v. § iii.

[9] Rev. i. 5; iii. 14.

[1] See S. Greg. Nyssen. in S. Stephan. ii. p. 786, and S. Augustine, who thus speaks (in *Natali* Stephani Martyris, Serm. cccxiv.): Natalem Domini hesterno die celebravimus; servi hodie Natalem celebramus, sed Natalem Domini celebravimus quo nasci dignatus est, Natalem servi celebramus quo coronatus est. Celebravimus Natalem Domini quo indumentum nostræ carnis accepit; Natalem servi celebramus quo suæ carnis indumentum abjecit. Natalem Domini celebravimus quo factus est similis nobis; celebramus Natalem servi quo factus est proximus Christo. Sicut enim Christus nascendo Stephano, ita Stephanus moriendo conjunctus est Christo. The reader will appreciate the wisdom of such language.

See also S. Bernard's beautiful words on the relation of the Festivals

Richard Hooker, the world, "by looking upon what the Church *does*, may in a manner read what *she believes*."[2]

Assuredly these glorious truths ought to be displayed to the eyes and hearts of all Christian Congregations in a Church Hymn Book; and ought to be made the subject of public praise and thanksgiving to Almighty God.

But this connexion between Christ's Incarnation and the glory of the Saints has hardly found an adequate expression in our popular Hymnology.

Again; The season of EPIPHANY, which succeeds that of Advent and Christmas, affords another illustration of what has been said.

On the Festival of Epiphany, the Church opens that Season by presenting to her people the circumstances of Christ's Epiphany or Manifestation to the Gentiles in His infancy at Bethlehem, in the Collect, Gospel, and First Lesson for the morning of that day; and of His Epiphany or Manifestation, in His Prophetic Office, in His Baptism in the river Jordan, in the Second Lesson for the Morning of that Festival; and of His Epiphany or Manifestation in His Godhead, in His first miracle at Cana of Galilee, in the Second Lesson for the Evening of the same Festival.

The Church, having thus displayed the lights of Christ's Epiphany, concentrated, as it were, in one focus on that great Festival, at the commencement of the Season, proceeds after

of St. Stephen, St. John, and the Holy Innocents, to the great Festival of Christmas; De Nativitate SS. Innocentium (tom. iii. p. 1763, ed. Paris, 1839): Benedictus qui venit in nomine Domini Deus Dominus et illuxit nobis (Ps. cxviii. 26, 27). Benedictum nomen Ejus quod est sanctum (Daniel iii. 52). Neque enim otiosè venit quod ex Mariâ natum est Sanctum, sed *copiosè diffundit et nomen et gratiam Sanctitatis.* Nimirum inde Stephanus, inde Joannes sanctus, inde sancti etiam Innocentes. *Utili* proinde *dispositione triplex illa solemnitas Natale Domini comitatur*, ut fructus Dominicæ Nativitatis exinde nobis evidentius innotescat. Siquidem advertere est in his tribus solemnitatibus triplicem quandam speciem sanctitatis; nec facile præter hæc tria sanctorum genera quartum aliquod arbitror in hominibus reperiri. Habemus in beato Stephano martyrii simul opus et voluntatem. Habemus solam voluntatem in beato Joanne; solum in beatis Innocentibus opus. Biberunt omnes hi calicem salutaris.

[2] Hooker, V. lxxi. 11.

wards to disengage them, and to present them *severally* and *successively* to the eyes of her people in the services of the following Sundays of that Season. Thus she invites and exhorts them to derive the *special* benefits supplied by *each* manner of Christ's Manifestation, for their growth in grace, and attainment of glory. And, at length, she leads them on to the bright vision of Christ's *future great Epiphany*, at the Day of Judgment, when He will again be *made manifest*, coming on the clouds of heaven; and when all men must *appear*, or be made *manifest*,[3] before the Judgment-seat of Christ; and then, "when He shall *appear*," they also, who are His, "will *appear* with Him in glory,"[4] and "will be made like Him, for they shall see Him as He is,"[5] and He "will change their vile bodies that they may be made like unto His glorious body,"[6] and they will "be caught up in the clouds to meet the Lord in the air, and so be ever with the Lord."[7]

Here, again, the Church of England has wisely followed the guidance of the ancient Church. She has adopted the portions of Holy Scripture, which the ancient Church was accustomed to read during the Season of Epiphany, and she has given a systematic consistency, and a luminous arrangement to this body of Christian Teaching, first, as already said, by bringing together on the Festival of Epiphany the three great phases of Christ's Manifestation;[8] and then by distributing those various phases of Epiphany or Manifestation, and by assigning them severally to successive Sundays, and also by enlarging upon them.

Here likewise, it may be observed, that the Church of England has added to, and completed, the work of the Ancient Church, by means of that beautiful Collect, "Almighty God, Whose blessed Son was *manifested*, &c., grant, that when He shall *appear* again, we may be made like Him," &c.; which she framed at the last Review of her Liturgy in

[3] φανερωθῆναι, 2 Cor. v. 10.

[4] Col. iii. 4.

[5] 1 John iii. 2.

[6] Phil. iii. 21.

[7] 1 Thess. iv. 17.

[8] Cp. St. Bernard, Serm. ii. in Epiphania, "*Tres apparitiones* (Epiphanias) Domini legimus," &c.

1661, for the Sixth Sunday after the Epiphany, and by means of the Epistle and Gospel which she has appointed for that Sunday; by which she recapitulates and sums up the teaching of the whole Season, and thus felicitously connects the purpose of Christ's *first* Epiphany, which is *past*, with the glory of His *second* Epiphany, which is *future*, and with *our own* Epiphany, at the Great Day of His Coming to judge the world.

The elaborate spiritual mosaic of the Services of this Season is an exquisite specimen of liturgical beauty and symmetry. A Hymn-Book of the Church of England ought to be fitted to the teaching of the Church on the Festival itself, and on each successive Sunday of the Season of Epiphany; and it is by no means sufficient to provide Hymns of a *general* character for the Season of Epiphany; but *each several Sunday* should have its *distinctive* expression of praise and thanksgiving for that particular mode of manifestation which the Church has associated with it.

It may be doubted whether these *various Epiphanies*, and their practical and doctrinal teaching, have been as yet duly exhibited in any of our Hymnals.

Still further; the outpouring of *divine grace* from heaven on the whole family of man, summed up in the Second Adam, Christ Jesus, "God manifest in the flesh,"[9] was the subject which filled the mind of the Church with joy and thankfulness from the beginning of the Season of Advent to the end of the Season of Epiphany.

This display of our *privileges* in Christ produces a consciousness of our *duty*. The outpouring of divine *grace* is succeeded by a correlative sense of the need of *human labour* working with it. From Advent to Septuagesima we contemplated God working *for* us; and we are next called upon to see Him working *in* us, and *by* us; and to consider ourselves as "fellow-workers with God."

This then is the doctrine which the Church sets before her people in the following Season from SEPTUAGESIMA through LENT, until EASTER.

[9] 1 Tim. iii. 16.

The Creation, the Fall of Man, the judicial punishments inflicted by God for sin, in the expulsion of Man from Paradise, in the Deluge, in the destruction of Sodom and Gomorrha; the consequent need of faith and godly fear, godly sorrow, and repentance, watchfulness, self-denial, obedience, and charity,—these find their places, in due order and degree, in the Proper Lessons, Collects, Epistles, and Gospels of this period.

The *Forty Days* of Lent, symbolizing the time of trial of man upon earth, and recalling our thoughts to the conflict of God's first-born, the Man Christ Jesus, in the wilderness, and to the forms of temptation by which Human Nature in Him was assailed by Satan, and to the weapons by which Christ overcame, bring with them their appropriate instruction and encouragement at this time. The history also of God's first-born, Israel, in the *Forty Years'* sojourn in the wilderness, in their way to the promised land; and the sins, and failures, and punishments of the people of God in that pilgrimage,—the figure of our probation in this world,—contribute their seasonable warnings during this interval.

Finally, the circumstances of Passion Week, which display the consummation of Humanity suffering in Christ, and perfectly obedient in Him, and glorified by Suffering and Obedience, complete the teaching of the Church concerning the necessity of human labour co-operating with divine grace.

A reference to the structure and organization of the Services of the Church will best illustrate these statements; and will show with what wisdom the Church of England, Sunday after Sunday, and week after week, has sought to inculcate upon her people the divine precepts of Holy Writ, teaching us by the Apostle St. Paul that inasmuch as the Son of God "humbled Himself, and took on Him the form of a servant, and became *obedient* unto *death*, even the death of the cross, and *therefore* God hath highly *exalted* Him, and hath given to Him the Name that is above every name, that at the name of Jesus every knee should bow," it follows, that all who call themselves by His Name, are bound "to *work out their salvation* with fear and trembling, for it is God

who worketh in us" by reason of our incorporation in Christ, "both to will and to do of His good pleasure."[1] And again another Apostle declares that since we have "grace and peace through the knowledge of God and of Jesus our Lord," and since in Him we have "exceeding great and precious promises, that by these we may be partakers of the *divine nature*," thence our *duty* ensues; "Add to your faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity . . . . for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."[2]

The Holy Spirit teaches in Holy Scripture by means of *repetitions* and *amplifications*. To produce greater assurance the same Prophecies are reiterated; the Ten Commandments are twice inculcated in the Old Testament; the Sermon on the Mount, the Lord's Prayer, are presented to us twice in the New.

The Church pursues a similar method. Epiphany *repeats* and *amplifies* the warnings and encouragement of Advent. And she has also two seasons[3] of *Forty Days* each: the Season of Lent, and the Season between Easter and Ascension. Both these periods of *Forty Days* are seasons of trial and struggle ending in Victory. The former terminates in the triumph of Christ, His conquest over Sin, Satan, and the Grave, at His Resurrection. Then follows another period of Forty Days, which inculcates afresh the Lessons of Lent with new warnings, encouragements, and assurances. Resurrection at Easter has its spiritual correlative in the Sacrament of Baptism. The Red Sea is passed, the Pilgrimage through the wilderness begins, with all its spiritual privileges, and its solemn judgments. These are presented to the eyes of the faithful in the services of the Church during that period,[4]

[1] Phil. ii. 6—14. [2] 2 Pet. i. 2—11.

[3] The period of *Forty Days* often recurs in Holy Scripture as a period symbolical of conflict terminating in peace and joy. See S. Augustine, Serm. de Ascensione, cclxiv.

[4] See below Hymns li. and lii., and the remarks prefixed to them.

which issues in the triumphant joys of the Ascension, which conducts to a loftier eminence than that of Easter, and is followed by the gift of the Holy Ghost at Pentecost, and by the Vision of heavenly glory in the crowning Festival of Trinity Sunday.

Thus the Church leads us up, as it were, from one mountain-ridge of spiritual elevation to another; till at length she lands us on the culminating eminence of heavenly glory, before the Throne of the Triune God, in that festival.

An examination of our liturgical services will show the justness of these observations. A minute analysis of them would be requisite to exhibit their truth in all its details. Suffice it to say, in the words of the late Poet Laureate,[5] that, as we pass on,

> "The way before us lies
> *Distinct with signs*, through which in set career,
> As through *a zodiac*, moves the ritual Year
> Of England's Church."

The Year is truly said by him to be "*distinct with signs*," and, as St. Paul reminds us, it is a characteristic of music to preserve *distinctness* of expression.[6] A Church Hymn-Book ought to endeavour, if we may so speak, to represent clearly and definitely each of the constellations of this spiritual Zodiac, in its true form and character, and to endeavour to give a harmonious voice to each of those spiritual constellations; so that, as at the Creation "the morning stars sang together, and all the sons of God shouted for joy,"[7] there may be a succession of sacred melodies sounding in the ears of faith, like the music of the spheres, throughout the whole course of the Christian Year, and the words of the Psalmist may be verified, "one day telleth another, and one night certifieth another; there is neither speech nor language, but their voices are heard among them; their sound is gone out into all lands, and their words into the ends of the world."[8]

[5] Wordsworth's Eccles. Sonnets, Pt. iii. Son. xv.
[6] 1 Cor. xiv. 7. [7] Job xxxviii. 7. [8] Ps. xix. 2—4.

Let us pass to another point.

A great part of the didactic work of the Church consists of that best kind of instruction—teaching by *examples.*

This teaching is conveyed by means of the Collects and portions of Scripture appointed to be used upon her Holy-days, on which she praises God for the grace bestowed by Him upon the Saints, Apostles, Evangelists, and Martyrs,—and through them upon the whole Church.

Here, also, her wisdom is shown in endeavouring to instruct her people by appropriate lessons of edification. Little spiritual good is gained from vague generalities; and almost every character of every great Saint who is presented to us in Scripture, and is commemorated by the Church, communicates *some special* warning, admonition, or encouragement. Every Saint's Day has its own moral. The Church has endeavoured to lay hold upon this, and to present it to her people. A Hymn-Book of the Church ought to conform itself to the mind of the Church, and to follow her example in this respect. A Church Hymn-Book ought not to be content with supplying *general* Hymns on Martyrs, and *general* Hymns on Apostles and Evangelists. These are like general exordiums of speeches, not appropriate to any. But something more is requisite in a Church Hymn-Book. The peculiar teaching which each Festival supplies, and the special expression of thankfulness which each Festival prompts, ought to find a responsive echo in the Hymn for each of the Festivals of the Christian Year.

Here, also, another desideratum may be noted in our popular Hymnology, and it is much to be wished that this desideratum may be supplied.

The materials for English Church Hymns are to be found first in the Holy Scriptures; secondly, in the writings of Christian Antiquity; thirdly, in the Book of Common Prayer.

The works of the early Christian Fathers supply many thoughts, images, and expressions; and it will be well for a Hymn-writer to ascertain how the same subject has been treated in the Poetry of the Ancient Church. With this view he may consult such books as Clichtovei Elucidarium,

Paris, 1556; Daniel's Thesaurus Hymnologicus, five volumes, 8vo. Lipsiæ, 1841-55. Some useful information on ancient Hymnology may be found in Gavanti, Thesaurus Rituum, tom. ii. sect. v. cap. vi. pp. 111—117.

The corruptions of the Church in doctrine showed themselves in a degenerate Hymnology. Some Hymns of great beauty were still produced in the twelfth century, especially by S. Bernard, and by Adam of S. Victor.[9] But on the whole, how great is the decline, both in style and matter,[1] in the sacred poetry of the fourteenth and fifteenth centuries from that of the fourth and the fifth,—the poetry of S. Ambrose, S. Hilary, and Prudentius!

One of the most striking differences between ancient and modern Hymns is this,—that the former are always *objective*, the latter are very often *subjective*. The former are distinguished by self-forgetfulness, the latter by self-consciousness. In the Ancient Hymns man is elevated to God; in the Modern, God is too often depressed to man. In the former, the soul of the worshipper blends itself with the souls of all other worshippers throughout the whole of Christendom in every age, and is absorbed in contemplation of God, and rises in harmonious concert and in a glorious unison of adoration and praise to "the God of the spirits of all flesh,"—the Father of all, the Redeemer of all, the Sanctifier of all. In modern hymns, the individual too often detaches and isolates himself from the body of the faithful; and in a morbid spirit of sentimental selfishness obtrudes his own feelings concerning himself; and claiming a monopoly of spiritual privileges for himself, makes it to be

[9] Which may be seen in the work of Clichtoveus already quoted, and in the Thesaurus Hymnologicus of Daniel. Some of the choicest specimens of them, illustrated by an excellent commentary, will be found in Archbishop Trench's Sacred Latin Poetry, London, 1849.

[1] This is illustrated in a striking manner by Mone's Collection of Mediæval Hymns, Friburg, 1853, in three volumes, of which only a part of the first volume contains Hymns to God; and all the rest of the work consists of Hymns to Angels and Saints. The Hymns to the Blessed Virgin fill an entire volume; and even in the small portion which are entitled "ad Deum," many are invocations of the Cross, or of the crown of thorns, face, and wounds of Christ. See vol. i. pp. 138—181.

the theme of praise to God the Father of all, that He has had mercy on *him*, and to Christ the Saviour of the World, that He has died for *him*; and he comes forward to speak to God concerning his own personal, private, spiritual state, with an individual assurance of self-congratulation, which sometimes seems to be not far removed from that of the Pharisee in the Gospel; and he does this in *public* worship, in the house of God, and makes his own individuality to be the axis around which all the congregation, and even the heavenly sphere itself, is to be made to revolve!

An exception may be made in favour of expressions of individual penitential self-abasement (such as "Have mercy upon me, O God, after Thy great goodness; wash me throughly from my wickedness, and cleanse me from my sin"), which are very different from utterances of personal self-glorification.

In mediæval times the sacred Poetry of the Church declined in Catholicity, and tended more and more towards individualism. Some traces of this tendency may be seen in certain Hymns of S. Bernard, and in one or two stanzas of the celebrated Christian poem "Dies iræ, Dies illa,"[2] which is probably not more ancient than the fifteenth century. And it is interesting and instructive to observe, how the idiosyncrasies of Mediævalism, as distinguished from Catholicism, in this and in many other respects, anticipated the peculiar characteristics of Methodism.

Much has been successfully done, in the present generation, for the adaptation of *Ancient Hymns* to the use of the present Church. But it is a remarkable fact that very many Hymns which have been considered by many to be ancient are not much more than a century old, and are derived from the most degenerate age of the Church!

Such are very many Hymns of the *Parisian Breviary*,

[2] Daniel, ii. 103, v. p. 110. See especially the stanzas,

"Recordare, Jesu *pie*,
Quod *sum causa* tuæ viæ,
Ne *me* perdas illâ die.
Quærens *me* venisti lassus,
Redemisti crucem passus,
Tantus labor ne sit cassus."

which have been translated into English. That Breviary was put forth by the Archbishop of Paris, Charles Gaspar Guillaume de Vintimille, in 1735; and Charles Coffin, Rector of the University of Paris, and Jean Baptiste de Santeul and his brother were employed to compose Hymns for it. This they did in imitation of the classical style and metres of Horace. All the nine hymns of the weekly office of the Parisian Breviary are from the pen of Charles Coffin. It was well said of that Breviary, as to its Hymns, "Accessit Latinitas, recessit pietas."[3]

May I here venture to put in a plea for the emancipation of Hymnology from its present straitened limits of three or four verses and a doxology? Comparatively little spiritual good can be effected by such a slender pittance as that. The office of Public Worship is not only to promote God's glory by prayer and praise, but also to act thereby upon the mind, heart, and life of the worshipper. To give greater freedom, expansion, and elasticity to Hymnology, would be a happy return to primitive usage; and it would minister fresh life to Christian faith and Christian practice. The use of Hymns, referring to the Collect, Epistle, or Gospel of the week, or to the Lessons of the day, might give a quickening impulse to devotion, and a practical direction to it, even more effectually than can be done by a lecture or a homily. A hymn sung by the people sinks more deeply into their memory than what they hear from the pulpit. And whatever may be the case in public devotion, yet at least for domestic and private worship a Hymn which carries the reader on with a flow of thought, and by a suggestion of holy recollections of the past, and of hopeful aspirations for the future, and nourishes the soul with solid and substantial food of sound and wholesome doctrine, is likely to be more edifying, than if it is cramped in the Procrustean bed to which Hymnology is now usually confined.

A few words may be here said upon the METRES of sacred Hymnology.

Here also we have something to learn, and something to lay aside.

[3] See Pascal, J. B. E., Liturgie Catholique, p. 663.

For example, it was an ancient rhythmical principle, that the Tetrameter Trochaic of fifteen syllables should be specially employed on occasions where there is a sudden burst of feeling, after a patient waiting, or a continuous struggle. This Metre never finds its place at the beginning, but is reserved for a later period in the Drama, both Tragic and Comic, of the ancient Stage.[4] The long rapid sweep of this noble Metre, and the jubilant movement of the verse, render it very suitable for use on the great Festivals of the Christian Year, such as Easter and Ascension, when, after severe trial, or quiet endurance, the Church is suddenly cheered by a glorious vision, which gladdens her heart, and evokes a song of rapture from her lips.

But it may well admit of a doubt, whether this trochaic measure is appropriate at such solemn seasons as that of Advent, when the Church is meditating on the awful transactions of the Day of Judgment. And yet the Hymn on the Second Advent, which is most familiar to English ears, is composed in a tetrameter trochaic broken into two parts, and rendered more joyful by double rhymes,—

> "Lo! He comes with clouds descending,
> Once for favour'd sinners slain."

The mention of this Hymn may introduce the remark that the magnificent ancient tetrameter trochaic of fifteen syllables, to which reference has just been made, has now unfortunately, but almost universally, been broken into two parts, the former consisting of eight, the latter of seven syllables,—has been a serious evil to Hymnology. Let any one read a tetrameter trochaic of Æschylus, or of the Christian Poet Prudentius,[5] or of the glorious ancient

[4] Cp. Bentley's excellent remarks, in the Preface to his edition of Terence, p. v. "Illud admonendum, ut a Trimetris (iambis) suas fabulas nostrum inchoâsse, ita semper Tetrametris (trochaicis) finiisse."

[5] *E.g.* his beautiful Cathemerinon ix.,—

> "Da puer plectrum, choreis ut canam fidelibus
> Dulce carmen et melodum, gesta Christi insignia:
> Hunc camena nostra solum pangat, Hunc laudet lyra."

Thus the Hymn is very properly printed by Dressel in his recent edition of Prudentius, p. 53, ed. Lips. 1860. In some former editions of Prudentius each line is dismembered, for the convenience of printing.

hymn "Pange, lingua"[6] (imitated by Aquinas), first as the Authors wrote them, in lines of fifteen syllables, and then let him break up each line into two parts, and he will immediately perceive how much he has lost both in sound and sense by this process of disruption. The majestic flow of the line which bore the reader onward, as on a smooth and rapid current, is suddenly checked, as by a reef or bar thrown across it.

I have made an attempt to do something for the application of the principles now stated by writing and publishing a series of Hymns in a Volume entitled "The Holy Year." How far this endeavour may have been successful must be left for others to judge. I cannot however conclude these remarks without bearing testimony to the great improvement that has been made in the composition of Hymns for public use in the Church of England during the last forty years: an improvement which justifies the hope that the English Church may ere long possess a Hymn-Book worthy in all respects to take its place by the side of the Book of Common Prayer.

The following Hymns, written (as I have said) in accordance with the foregoing observations, form "The Holy Year." Many of them have been transferred from it into popular collections. A Musical Edition of them with *Tunes* for the Hymns, has been published under the superintendence of Mr. W. H. Monk (Rivingtons).

[6] "Pange, lingua, gloriosi prœlium certaminis,
Et super crucis trophæo dic triumphum nobilem."
See Clichtoveus, p. 30, where it is printed in double columns. and consequently broken up; but Daniel (Thes. Hymnol. i. p. 163) has judiciously restored it to its ancient tetrameter form.

TABLE OF HYMNS IN THE HOLY YEAR.

The *numbers* in this Calendar indicate the numbers of the *Hymns*.

The Hymns proper for the SUNDAYS and HOLY DAYS of the Christian Year are arranged in this volume in the order of the Book of Common Prayer, and may be found according to that order.

By the *omission* of some verses, Hymns for certain days may be made more generally available, *e.g.* Hymn 92 for St. Paul's Day may he made suitable for many days hy *omitting* the first verse. Hymn 16 (omitting *v.* 1) may be used on Birthdays, &c.

The Hymns for Special Occasions are as follows :—

Holy Baptism, *Hymn* 110.
Confirmation, 111, 128, 129.
Holy Communion, 112, 115.
Holy Matrimony, 113.
Visitation of the Sick, 114.
Communion of the Sick, 115.
Burial of the Dead, 116, 123.
Churching of Women after Childhirth, 117.
Commination, 118.
Prayers at Sea, 119.
For Ember Weeks, and Ordination of Bishops, Priests, and Deacons, 120.
The Queen's Accession (June 20), 121.
Consecration of Churches, or Laying the First Stone of a Church, 122.
Consecration of a Churchyard, 123.
Missions to the Heathen, 124.
Schools, 125.
Charitable Collections, 126.
Thanksgiving for Harvest, 127.
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For Temperance Societies, 131.

HYMNS FOR

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Friday, 31, 45, 46 *vv.* 1, 2, 9—12, 56.
Saturday, 2, 46 *v.* 3, 116 Pt. ii., 123 Pt. ii.
Thanksgiving Days, 126.
Birthdays, 16 (omitting *v.* 1).

For other occasions (e. g. *Baptism*, *Marriage*, *Burial*, &c.) see above.

HYMNS FOR SUNDAYS, HOLYDAYS, AND DAILY USE.

	HYMN
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The second Advent	5
First and second Advent compared	6
Second Sunday in Advent	7
Third Sunday in Advent	8
Fourth Sunday in Advent	9
Christmas Day, December 25	10
St. Stephen's Day, Dec. 26	11
St. John the Evangelist's Day, Dec. 27	12
The Innocents' Day, Dec. 28	13
Sunday after Christmas	14
The Circumcision of Christ, Jan. 1	15
New Year's Day, Jan. 1	16
The Epiphany, Jan. 6	17
The Baptism of Christ	18
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Second Sunday after the Epiphany	20
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Fifth Sunday after the Epiphany	24
Sixth Sunday after the Epiphany	25
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Septuagesima	27
Sexagesima	28
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Quinquagesima	30
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First Sunday in Lent	32
Another for the same Sunday	33
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Third Sunday in Lent	35
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Fifth Sunday in Lent	37
Sunday next before Easter	38
Another for the same	39
Another	40
Monday before Easter	41
Tuesday before Easter	42
Wednesday before Easter	43
Thursday before Easter	44
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	HYMN
Monday in Easter Week	49
Tuesday in Easter Week	50
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Second Sunday after Easter	52
Third Sunday after Easter	53
Fourth Sunday after Easter	54
Fifth Sunday after Easter	55
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Third Sunday after Trinity	65
Fourth Sunday after Trinity	66
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Sixth Sunday after Trinity	68
Seventh Sunday after Trinity	69
Eighth Sunday after Trinity	70
Another for the same Sunday	71
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Tenth Sunday after Trinity	73
Eleventh Sunday after Trinity	74
Twelfth Sunday after Trinity	75
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Another for the same Sunday	77
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Fifteenth Sunday after Trinity	79
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St. Andrew's Day, Nov. 30	90
St. Thomas the Apostle, Dec. 21	91
The Conversion of St. Paul, Jan. 25	92
The Presentation of Christ in the Temple, Feb. 2	93
St. Matthias' Day, Feb. 24	94
The Annunciation, March 25	95
St. Mark's Day, April 25	96
St. Philip and St. James' Day, May 1	97
St. Barnabas the Apostle, June 11	98
St. John Baptist's Day, June 24	99
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Another for the same Festival	101
St. James the Apostle, July 25	102

HYMN

St. Bartholomew the Apostle, Aug. 24 103
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St. Michael and all Angels, Sept 29 105
St. Luke the Evangelist, Oct. 18 106
Another for the same Festival. On the Acts of the Apostles . . 107
St. Simon and St. Jude, Apostles, Oct. 28 108
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Holy Baptism 110
Confirmation 111, 128, 129
Holy Communion 112
Holy Matrimony 113
Visitation of the Sick 114
Communion of the Sick 115
Burial of the Dead 116
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Commination 118
Prayers at Sea 119
For Ember Weeks, and Ordinations of Bishops, Priests, and Deacons 120
The Queen's Accession, June 20 121
Consecration of Churches, or Laying the First Stone of a Church . 122
Consecration of a Churchyard 123
Missions to the Heathen 124
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Charitable Collections 126
Thanksgiving for Harvest 127
Confirmation 111, 128
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HYMNS

FOR SUNDAYS, HOLYDAYS, AND DAILY USE.

---

1. *MORNING.*

1 Son of God, Eternal Word,
Glorious Dayspring, Christ the Lord,
Shine upon us with Thy rays,
While we celebrate Thy praise.

2 When Thou madest heaven and earth,
Angels shouted at their birth;
Morning stars in chorus sang,
When the World from Darkness sprang.

3 When in sin and death we lay,
Thou didst wake us into Day;
Thou in human nature born
Art to us a glorious Morn.

4 When Thou didst arise from Death,
We were quicken'd by Thy breath;
We arose with Thee our Head
First-begotten from the dead.

5 Look on all with pitying eye
Who in heathen darkness lie;
Scatter, Lord, their shades of Night,
Dawn upon them with Thy Light.

6 Send to us the Holy Ghost,
Give the Light of Pentecost;
That we may for ever bless
Thee the Sun of Righteousness.

7 Keep us safe from harm and sin,
Foes around us, and within;
May we know Thee ever nigh,
Ever walk as in Thine eye.

8 Lead us onward, Lord, we pray,
To the pure and perfect Day,
Where we may the Glory see
Of the blessèd Trinity.

9 Glory to the Father be,
Glory, Light of Light, to Thee;
With the Father and the Son
Praise the Spirit, Three in One. Amen.

2. *EVENING.*

1 The Day is gently sinking to a close,
Fainter and yet more faint the sunlight glows;
O Brightness of Thy Father's Glory Thou
Eternal Light of Light, be with us now;
Where Thou art present Darkness cannot be,
Midnight is glorious Noon, O Lord, with Thee.

2 Our changeful lives are ebbing to an end,
Onward to darkness and to death we tend:
O Conqueror of the Grave, be Thou our Guide,
Be Thou our Light, in Death's dark Eventide;
Then in our mortal hour will be no gloom,
No sting in Death, no terror in the Tomb.

3 Thou, Who in Darkness walking didst appear
Upon the waves, and Thy Disciples cheer,
Come, Lord, in lonesome days, when storms assail,
And earthly hopes and human succours fail;
When all is dark, may we behold Thee nigh,
And hear Thy Voice, "Fear not, for it is I."

4 The weary World is mouldering to decay,
Its glories wane, its pageants fade away;
In that last Sunset, when the stars shall fall,
May we arise awaken'd by Thy call,
With Thee, O Lord, for ever to abide
In that blest Day which has no Eventide! Amen.

3. *SUNDAY.*[1]

"*This is the Day which the Lord hath made; we will rejoice and be glad in it.*"—Ps. cxviii. 24.

1 O Day of rest and gladness,
O Day of joy and light,
O balm of care and sadness,
Most beautiful, most bright;
On thee, the high and lowly,
Through ages join'd in tune,
Sing, Holy, Holy, Holy,
To the great God Triune.

2 On thee at the Creation
The Light first had its birth;
On thee for our salvation
Christ rose from depths of earth;
On thee our Lord victorious
The Spirit sent from Heaven;
And thus on thee most glorious
A triple Light was given.

3 Thou art a port protected
From storms that round us rise;
A garden intersected
With streams of Paradise;

[1] The Hymn to the Blessed Trinity, below, No. 62, may also be used on any Sunday in the year.

Thou art a cooling fountain
In life's dry dreary sand;
From Thee, like Pisgah's mountain,
We view our Promised Land.

4 Thou art a holy ladder,
Where Angels go and come;
Each Sunday finds us gladder,
Nearer to Heaven, our home;
A day of sweet refection,
A day thou art of love;
A day of Resurrection
From earth to things above.

5 To-day on weary nations
The heavenly Manna falls;
To holy convocations
The silver trumpet calls,
Where Gospel-light is glowing
With pure and radiant beams;
And living water flowing
With soul-refreshing streams.

6 New graces ever gaining
From this our day of rest,
We reach the Rest remaining
To spirits of the blest:
To Holy Ghost be praises,
To Father and to Son;
The Church her voice upraises
To Thee, Blest THREE in ONE. AMEN.

4. *ADVENT.*

The FIRST ADVENT *of Christ, coming to save.*

1 Lo He comes! Whom every Nation,
Taught of God, desired to see,
Fill'd with hope and expectation
That He would their Saviour be.
Sing, O sing with exultation,
Lo! He calls us to our home;
Peace, redemption, joy, salvation,
Now from Heaven to earth are come.

2 See He comes! Whom kings and sages,
Prophets, Patriarchs of old,
Distant climes, and countless ages,
Waited eager to behold.
Sing, O sing with exultation,
Haste we to our Father's home;
Peace, redemption, joy, salvation,
Now from Heaven to earth are come.

3 See the Lamb of God appearing,
GOD of GOD, from Heaven above;
See the Heavenly Bridegroom cheering
His dear Bride with words of love!

Glory to the Eternal Father,
Glory to the Incarnate Son,
Glory to the Holy Spirit,
Glory to the Three in One! AMEN.

5. *The* SECOND ADVENT *of Christ, coming to judge.*

1 THE Day is come, the solemn Day of Doom;
The Judge appears upon a shining cloud;
And all Mankind are waken'd from the tomb
By the Archangel's trumpet, clear and loud;
The Dead come forth; and all, both small and great,
Are summon'd to God's awful judgment-seat.

2 Ten thousand Angels are around their Lord,
Forth issues from His throne a fiery flood;
And with the mighty mandate of His word
He separates the wicked from the good;
These on the right, those on the other hand,
Waiting their everlasting sentence stand.

3 "Hide us, ye Hills, ye Mountains on us fall!"
With fear and piercing shrieks the guilty cry,
And to the caves and rocks for succour call,
"Hide us, O hide us from His searching eye,
"O save us from the fury of His ire,
"From the undying Worm and Lake of Fire!"

4 But O what joys the Saints of God await!
Bliss unalloy'd, and sunshine without night;
Christ opens wide to them His Palace-gate,
And bids them drink of pleasures infinite;
God wipes all tears for ever from their eyes,
And gives to them the Life that never dies.

5 Thou Christ Who cam'st from Heaven our wounds to cure,
And all the works of Satan to destroy,
O purify us, Lord, as Thou art pure,
That we may come to that unsullied joy,
And fashion'd in Thy glorious image be,
And, by Thy Grace Divine, be like to Thee! AMEN.

6. *The* FIRST *and* SECOND ADVENTS *compared. See the Gospel for Advent Sunday.*

1 DAUGHTER of Zion, shout with joy,
Thy King and Saviour see!
Meek, riding on an ass, a foal,
He comes! He comes to Thee!
In the Lord's Name He comes! Hosannas sing,
Daughter of Zion, shout! Behold thy King!

2 The foal, untamed as yet, was tied;
But the Apostles say
"The Lord hath need of him;" they loose,
Their garments on him lay;
Palms strew the road, the Lord on him will ride
To Zion's gate, the mother at his side.

3 So, Lord, the Heathen World untamed
Was bound by chains of sin,
But loosed by Apostolic hands
To Zion enters in:
O loose us, guide and govern us, that we
In Thy Jerusalem may ever be!

4 Thou, Lord, Who once didst meekly ride
Upon the foal, art He
Who rides upon the Heavens, the clouds
Are chariots unto Thee;
Thou on the wings of mighty winds dost fly,
The Cherubim bear up Thy majesty.

5 "I saw Heaven open'd,[2] I beheld
One on a White Horse ride,
Follow'd by Armies out of Heaven
In white robes glorified;
His eyes like fire, their rays like flaming swords,
His name is KING of KINGS, and LORD of LORDS!"

6 Such at Thy Second Coming Thou
Wilt be, at that great Day;
O help us by Thy Spirit now
Ill works to cast away,
To walk in Love, as Children of the Light,
And follow Thee in garments pure and white. AMEN.

7. *SECOND SUNDAY IN ADVENT.*

Christ's continual Coming in HOLY SCRIPTURE. *See the Collect and Epistle of the Week.* (*See above, pp.* 237—239.)

1 LORD, Who didst the Prophets teach
To prepare Thy way of old;
And by Thine Apostles preach
Truths of wisdom manifold;

2 Teach us to behold Thee, Lord,
Present in the sacred page,
Living WORD in Written Word;
Coming thus to every age;

3 Seen reveal'd in Moses' lore
Of Creation, Patriarch's life,
Red Sea pass'd, and Canaan's shore
Reach'd by patient, faithful strife.

4 Coming in King David's Psalms,
In Isaiah's trumpet-call,
Coming in St. John's deep calms,
And as lightning, in St. Paul.

5 Coming brightly from afar
To the lands with darkness dim,
On the Evangelic ear
Of Thy fourfold Cherubim.[3]

[2] Rev. xix. 11.

[3] Symbolizing the Four Gospels: see Rev. iv. 6—8.

6 Thus, O blessed Lord, when we
On Thy HOLY SCRIPTURES look,
May we ever worship Thee,
Coming in Thy sacred Book.

7 So, when as a scroll is past
Heaven, and Earth with all its strife,
May we see our names at last
Written in Thy Book of Life!

8 Praise the Father, all that live,
Praise ye, praise ye, God the Son;
Glory to the Spirit give,
Glory to the Three in One. AMEN.

8. *THIRD SUNDAY IN ADVENT.*[4]

Christ always coming in the Ministry of His Church; see the Collect, Epistle, and Gospel of the Week.

1 "REPENT, repent," the Baptist cries,
Behold! at hand is He
Who with the Spirit will baptize—
The Incarnate Deity!
I am the Voice, He the Eternal WORD:
I but a servant, He the Almighty LORD.

2 As Thou Thy Messenger didst send,
O Lord, before Thy face,
So send'st Thou ever, till the end,
Thy Ministers of Grace:
Thou comest in them; all they have is Thine;
They are but channels, Thou the Source Divine.

3 O blessèd Saviour, may we learn
Thee in Thy Church to see,
Thee in Thy Pastors to discern,
And in them honour Thee;
Thou at the Font and Altar, Lord, dost stand,
Tending, unseen, Thy people with Thy Hand.

4 O may Thy Shepherds faithful be,
And feed with wholesome food
Thy own dear Flock, redeem'd by Thee
With Thy most precious Blood;
So at Thy Second Coming we and they
May in Thy heavenly Fold be safe alway! AMEN.

9. *FOURTH SUNDAY IN ADVENT.*

Christ ever coming to us in danger and distress; see the Collect for the Week.

1 THE Galilean Fishers toil
All night, and nothing take;
But Jesus comes,—a wondrous spoil
Is lifted from the lake;

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[4] The Hymn below for St. John the Baptist's Day, No. 99, may also be used on this day.

2 Lord, when our labours are in vain,
And vain the help of men,
When fruitless is our care and pain,
Come, blessèd Jesu, then!

3 The night is dark, the surges fill
The ship, the wild winds roar;
But Jesus comes; and all is still,—
The ship is at the shore;

4 O Lord, when storms around us howl,
And all is dark and drear,
In all the tempests of the soul,
O blessèd Jesu, hear.

5 A frail one,[5] thrice denying Thee,
Saw mercy in Thine eyes;
The penitent upon the tree[6]
Was borne to Paradise;

6 In hours of sin and deep distress
O show us, Lord, Thy face;
In penitential loneliness,
O give us, Jesu, grace!

7 The faithful few retire in fear
To their closed upper-room;
But suddenly their Lord is near;
They see their Master come;

8 Lord, come to us, unloose our bands,
And bid our terrors cease,
Lift over us Thy blessèd Hands,
Speak, holy Jesu, Peace!

9 In days when Faith will scarce be found,
And wolves be in the fold,
When sin and sorrow will abound,
And charity wax cold,

10 Then hear Thy Saints, who to Thee pray
To bring them to their home;
Hear when the Bride and Spirit say,
"Come, blessed Jesu, come!" AMEN.

10. *CHRISTMAS DAY, DEC.* 25.

1 SING, O sing this blessed Morn,
Unto us a Child is born,
Unto us a Son is given,
God Himself comes down from Heaven;
Sing, O sing this blessèd Morn,
Jesus Christ to-day is born.

2 Jesus Christ, the King of kings,
Maker of all worldly things,

[5] St. Peter.
[6] The penitent thief upon the cross. Luke xxiii. 43.

Now descends from Heaven to Earth,
To restore us by His Birth;
Sing, O sing this blessed Morn,
Jesus Christ to-day is born.

3 God of God, and Light of Light,
Comes with mercies infinite;
Joining in a wondrous plan
Heaven to Earth, and God to Man;
Sing, O sing this blessed Morn,
Jesus Christ to-day is born.

4 God with us, EMMANUEL,
Deigns for ever now to dwell;
And on Adam's fallen race
Sheds the fulness of His Grace:
Sing, O sing this blessed Morn,
Jesus Christ to-day is born.

5 Truth and mercy show their face,
And with loving kiss embrace;
Righteousness looks down from Heaven,
God is pleas'd, and Man forgiven;
Sing, O sing this blessed Morn,
Jesus Christ to-day is born.

6 God comes down that man may rise
Rais'd by Him above the skies;
Christ is Son of Man that we
Sons of God in Him may be;
Sing, O sing this blessed Morn,
Jesus Christ to-day is born.

7 Human flesh has now become
Christ's abode, the Godhead's home;
Royal Palace, sacred shrine
Of the Majesty Divine;
Sing, O sing this blessed Morn,
Jesus Christ to-day is born.

8 Now we rise from prison free;
Now we march to victory,
Joyful banners are unfurl'd,
'Tis the Birthday of the World;
Sing, O sing this blessed Morn,
Jesus Christ to-day is born.

9 Now the newly risen Sun
Hath His glorious race begun;
Now the Bridegroom from above
Weds the Bride with heavenly love;
Sing, O sing this blessed Morn,
Jesus Christ to-day is born.

10 O renew us, Lord, we pray,
With Thy Spirit day by day;
That we ever one may be
With the Father, and with Thee;
Sing, O sing this blessed Morn,
Jesus Christ to-day is born.

11 Sing, O sing this blessed Morn,
Jesus Christ to-day is born;
Glory to the Father give,
Praise the Son in Whom we live;
Glory to the Spirit be,
Godhead One, and Persons Three. AMEN.

11. *ST. STEPHEN'S DAY, DEC.* 26.[7]

1 To all the Saints of God on earth
Their *death-day* is their *day* of *birth:*
Death is their Door of Life, the Sacred Way
By which they pass to realms of endless day.

2 And whence do all the Saints derive
The birth by which through death they live?
From God made Flesh; on Him their virtues grow,
He is the source from which their graces flow.

3 We sang to God on yestermorn,
When Jesus Christ for us was born;
And from His Birth the Saints their Birthdays date;
And in the Saints their Lord we celebrate.

4 To-day the first of Martyrs dies,
And dying enters Paradise;
While foes around him rage, what gleams of grace
Angelic shine on his transfigured face!

5 While storms of stones around him fly,
His soul is anchor'd in the sky;
"I see Heaven open'd, and at God's Right Hand
The Son of Man," he cries, "in glory stand."

6 "Jesu, receive my soul," he says,
Kneels down, and then more loudly prays,
"Do not this sin in Thy remembrance keep"—
And when he thus had said, he fell asleep.

7 Lord, when we suffer here for Thee,
Grant us Thy glorious Face to see,
And on the Spirit's wings of Faith and Love
Lift us from Earth to Light and Life above.

8 Glory to God the Father give,
And to the Son in Whom we live;
Glory to God the Holy Spirit be,
One everlasting God, and Persons Three. AMEN.

12. *ST. JOHN THE EVANGELIST'S DAY, DEC.* 27.

1 THE night is dark, the winds are high,
The billows loudly roar,
And beat upon the lofty cliffs
Of Patmos' sea-girt shore,
Where dwells a Prisoner for the Truth of Christ,
Aged, alone, the loved Evangelist.

[7] Hymns 109 and 123 may be also used on this day and on the two following days. On the connexion of these days with Christmas, see p. 240.

2 Dark clouds of Error hover round
The Church; and fierce the shock
Of Persecution which assails
The everlasting Rock:
The Apostle waits in calmness and with ruth,
A living Martyr to Eternal Truth.

3 O blessed Saviour, Thou didst then
Thy loved Disciple cheer
With radiant visions, Thou to him
In glory didst appear,
Clothed in majestic power; and at Thy side,
Pure from all earthly taint, the Church Thy Bride.

4 Thou, on Whose bosom he reclined
At Thy first Eucharist,
Didst feed with wisdom from above
The loved Evangelist;
Then, after waiting long, didst give him rest,
Making him sleep in peace upon Thy breast.

5 O make us loyal to Thyself
In days of sin and strife;
Teach us to bear in patient love
The martyrdom of life;
So may we, Lord, in heavenly glory see
A pure and bright Apocalypse of Thee! AMEN.

13. *THE INNOCENTS' DAY, DEC.* 28.

1 HOLY Jesus, Mighty Lord,
Light of Light, Incarnate WORD,
Who didst take our fleshly dress
In an Infant's helplessness,
And didst pass to Manhood's stage,
Consecrating every age;
Showers of graces from Thee fall;
Be Thou worshipp'd, Lord, by all.

2 Planets, as their race they run,
Drink their radiance from the Sun;
Saints receive their holiness
From the Sun of Righteousness;
He lit up Saint Stephen's face,
Crown'd Saint John's old age with grace,
Gilded life's first lineaments
In the Holy Innocents.

3 At Thy Birth, Incarnate Lord,
They were slain by Herod's sword;
But the babes who for Thee died
By Thy Birth were glorified;
Thou, an Infant born, didst give
Life by which they dying live;
Thou didst love them as Thine own,
Thou didst set them near Thy Throne.

4 Some, like Stephen, for Thee bleed,
Martyrs both in will and deed;

Some, like John, Thy law fulfil
By the Martyrdom of Will;
Others yield their life-blood's price
An unconscious sacrifice;
Thou, the Fountain of all lights,
Shinest in all Thy satellites.

5 Thou, Who givest Infants breath,
And dost beautify by death,
Thou hast woven in Thy crown
These sweet flowers of Spring unblown;
Mortify in us and kill
Whatsoe'er resists Thy will;
Make us, Blessed Lord, to be
Infants in simplicity. AMEN.

14. *SUNDAY AFTER CHRISTMAS.*

Christ our Example.

1 "GLORY be to God on high.
Love to man, and peace on earth,"
Was the hymn which Angels sang,
Blessed Saviour, at Thy Birth.

2 Thou, O Lord, our Teacher art,
Lying in Thy cradle low,
Preaching there to all the World
What for all is best to know.

3 God has sent His only Son
From the highest realms above;
May we therefore live by faith
In our Heavenly Father's love.

4 God's own Son Who made the world
Deign'd a little Child to be;
May we cast away all Pride,
And be lowly, Lord, like Thee!

5 God the Son our nature took,
Joining Man to Deity;
May we shun all sinful taint,
And be holy, Lord, like Thee!

6 God the Son has will'd us all
Members of Himself to be;
May we seek each other's weal,
And be loving, Lord, like Thee!

7 Glory to the Father give,
Glory to the Spirit be,
And to our Incarnate God.
Glory ever, Lord, to Thee! AMEN.

15 *THE CIRCUMCISION OF CHRIST. JAN.* 1.

1 GIVER of Law is God's dear Son,
And from all blemish free;
Yet deigns He to obey the Law,
And circumcis'd to be

2 On this Eighth day, He Who abides
In everlasting bliss
Receiv'd the Heaven-taught Name, and now
JEHOVAH JESUS is.

3 O blessed JESUS, in that Name
What beams of mercy shine!
Rainbow of hope set in the cloud,
For our salvation's sign.

4 O holy SAVIOUR, heavenly Lord,
While Thy pure flesh does bleed,
Thou, God's own Son, art manifest
To be the Patriarch's Seed.

5 Thou, God and Man, dost make us all
One in Thyself to be;
All Adam's race are Abraham's sons,
JESU, by Faith in Thee.

6 O make us, like Thee, to obey;
Give us Thy Spirit, Lord,
And circumcise our hearts, that we
May love and keep Thy Word.

7 So, when the Dead shall rise, and all
Bow at Thy Name Divine,
Thou mayest, Lord, our JESUS be,
And we be ever Thine!

8 Glory to God the Father be,
Glory to God the Son,
Glory to God the Holy Ghost;
Praise to the Three in One. AMEN.

16. *Another for the same Festival, Jan.* 1.

NEW YEAR'S DAY.

1 ANOTHER Year has now begun
With silent pace its course to run;
Our hearts and voices let us raise
To God in songs of prayer and praise.

2 Accept our penitential tears,
O Lord, for sins of bygone years;
And with the blood on Calvary spilt
O wash away Thy servants' guilt.

3 FATHER, Thy bounteous love we bless,
For gifts and mercies numberless;
For life and health, for grace and peace,
For hope of joys that never cease.

4 Our Days and Years decay and die,
Mementos of Mortality;
Make us to see our own brief hours
In falling leaves, and fading flowers.

5 O Son of God, in faith and fear
Teach us to walk as strangers here,
With hearts in Heaven, that we may come
To where Thou art, our Father's home.

6 Make us to feel Thee ever nigh,
We ever in our Master's eye,
Mindful of that account to live,
Which we to Thee, our Judge, must give.

7 Thou, Christ, Who makest all things new,
O give us hearts, both pure and true,
That each may shine a precious gem,
Lord, in Thy new Jerusalem.[9]

8 Grant us, O Comforter, Thy grace,
And speed us on our earthly race,
In body, spirit, and in soul,
Right onward to the heavenly goal.

9 Blest Three in One, to Thee we pray,
Protect, and guide us on our way;
That we with endless joy may see
The New Year of Eternity. Amen.

17. *THE EPIPHANY.*

Or the Manifestation of Christ to the Gentiles, Jan. 6.

1 The Heavens declare Thy Glory, Lord,
Thy Love is written in Thy Word;
Our eyes behold Thy blessed Face
In works of Power, and words of Grace;
We see Thee, Lord, where'er we look
In Nature's and in Scripture's Book.

2 Thy own prophetic Word of old
Thy future Birth-place had foretold;[1]
That Word's fulfilment now is graven
In the bespangled page of Heaven;
The Star proclaims of David's stem
The King new-born at Bethlehem.

3 The Gentile Sages from afar
Follow the leading of the Star;
To Judah come; the heavenly ray
Of Prophecy then points the way;
They see the Star again appear;
How great their joy, for Thou art here!

4 Not stagger'd by Thy low estate—
To sight how low, to faith how great!—
Myrrh, Frankincense, and Gold they bring
To Thee, as Man, as Lord, and King;
To Thee they open all their store,
And in the Child the God adore.

[8] Rev. xxi. 5. [9] Rev. iii. 12; xxi. 19.
[1] Micah v. 2.

5 Lord, make us with keen eye to heed
All lights by which Thou wouldst us lead;
Help us to toil o'er plain and hill,
In glad obedience to Thy Will;
To walk by Faith, and humbly fall,
And give to Thee, Who givest all.

6 Thou first to Gentiles wast display'd,
An Infant in a cradle laid;
But all will see Thee on Thy Throne,
And Thee their Judge and King shall own;
All Kings before Thee shall fall low,
To JESUS every knee shall bow.

7 Lord, may the Isles Thy law receive,
May all, who know Thee not, believe;
Arise and on the Nations shine;
And fill the Earth with Grace Divine;
That all the World with joy may see
The light of Thine Epiphany. AMEN.

18. *THE BAPTISM OF CHRIST.*[2]

His Epiphany or Manifestation as the Son of God, and as the Messiah.

1 "I NEED to be baptiz'd of Thee,
And comest Thou, O Lord, to me,
The Greater to the less?"—
"So be it now, it is Our will,
Thus it befits Us to fulfil
The Law of Righteousness."

2 The heavens are open'd, from above
Glides gently down the holy Dove
Upon the Blessèd One;
And hark! from parted skies a Voice,—
"Behold Him in Whom I rejoice,
My own beloved Son."

3 Messiah now by Heaven confest
To Israel is manifest;
Therefore rejoice and sing;
Adore Him by the Father own'd,
By the anoiuting Spirit crown'd,
Your Prophet, Priest, and King.

4 Almighty Father, Who, that we
The sons of God in Him might be,
Thine only Son didst give.
In Him accept us, keep us Thine,
And fill us with Thy Love divine,
That we in Him may live.

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[2] See the Second Lesson: Hymn 20, for the 2nd Sunday after Epiphany, on the Marriage of Cana, may be used on the Evening of this Day; the Second Lesson being from John ii., which relates the history of that Marriage Feast. Hymn 25 may be used. On these *Epiphanies*, see p. 241.

5 Thou, Christ, Who didst not John despise,
But bad'st Thy Servant Thee baptize,
So teach us to obey;
Thou, Who didst purify the wave,
And sanctify what did Thee lave,
Our sins to wash away; [3]

6 Help us, O Lord, with quicken'd eye
To mark, with ready will comply,
With loving heart believe;
To see the brightness of Thy Face
Reveal'd in all Thy means of Grace,
And Thee in them receive.

7 Thou, Holy Ghost, Who, when the Earth
At first was hasteniug to its birth,
Didst on the waters move; [4]
And on our second Adam fall,
Stream down in unction on us all,
O bless us, Holy Dove!

8 Come, Holy Spirit, to Thine Ark
Toss'd on the waves when days are dark,
And doubts and fears increase;
Come glistening with Thy silver wing
Through the black cloud, and with Thee bring
Thine olive-branch of Peace.

9 To Father, Lord of power and might,
Fountain of Love, and Source of Light,
And to the Incarnate Son,
And to the Spirit, glory be;
Praise to the Co-eternal Three,
And to the Godhead One. AMEN.

19. *FIRST SUNDAY AFTER THE EPIPHANY.*[5]

The Manifestation of the Divine Sonship of Jesus Christ when sitting as a Child among the Doctors in the Temple; as seen in the Gospel of the Week.

1 AMID the Doctors of the Law
In childhood JESUS sits,
And to be catechiz'd by them
In lowliness submits.

2 "Son," Mary says, "O why on us
This load of sadness bring?
Thy Father, know'st Thou not, and I
Have sought Thee, sorrowing?"

3 Lift up thy heart, thou Mother dear,
Lift up thine eyes and see
In Him Who is indeed thy Son,
The Incarnate DEITY.

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[3] "By the Baptism of Thy well beloved Son Jesus Christ in the river Jordan didst sanctify water to the mystical washing away of sin."—*Office for Baptism* in the Book of Common Prayer.

[4] Gen i. 2.

[5] Hymn 25 may also be used.

4 His FATHER dwells in Heaven; He comes
His counsel to fulfil,
And sitting in the Temple here
He does His FATHER's Will.

5 O Child most meek, Eternal WORD,
Enlighten us, that we
May see Thy Mother's Lord and King,
Creation's GOD, in Thee.

6 To Nazareth He goes, when first
To God that duty done;
With Mary and with Joseph dwells
A reverential Son.

7 O bless'd Obedience! may we walk
Like Thee, in life and death,
Begin with God,—then gladly serve
In lowly Nazareth.

AMEN.

20. *SECOND SUNDAY AFTER THE EPIPHANY.*[6]

The Epiphany or Manifestation of Christ's Godhead at the Marriage of Cana in Galilee of the Gentiles, as seen in the Gospel of the Week.

1 "THEY have no wine," Christ's Mother said,—
But wouldst thou Him command
Who made thee, Mary, and the World,
By His Almighty Hand?
Woman, thy Womanhood remember now,
Not Mother of Christ's DEITY art thou.

2 "Mine hour is not yet come,"—As God
He has no hour: but He
As Man His suffering hour will have,
When hanging on the Tree;
Then, when His sorrowing Mother He shall see,
Thy Son with filial love will comfort thee.[7]

3 "The waterpots with water fill,
Draw out."—By Will Divine
The Water has its nature changed,
And reddens into Wine.
At Cana's Marriage-Feast a welcome Guest
Thus Jesus did His GODHEAD manifest.

4 O Lord, by Thine Almighty power
Working in shower and shine,
Purple and golden clusters hang
Upon the fruitful Vine;
Thou, Lord, unseen, art walking in our fields,
Giving to earth all increase that it yields.

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[6] Hymn 25 may also be used.

[7] John xix. 26. Isa. liii., foretelling Christ's Passion, is the first Lesson of the Evening of the First Sunday after Epiphany.

5 Thou, Christ, to take our human flesh
Wast by the Father sent,
And joining Man to God hast changed
Our natural element;
Thou, Lord, hast fill'd by power and grace divine
Our waterpots of stone with heavenly Wine.

6 Thou, Christ, the Bridegroom from on high,
Hast to our Cana come,
The Bride Thy Church is near Thy heart;
Thou art Thyself her home;
O keep us Thine by faith and love that we
Guests at Thy Marriage-Feast in Heaven may be.

7 To Father, Who the Son did send,
To Son, who came in love,
To Spirit, Who on God made flesh
Descended from above,
Honour, and blessing, praise and glory be,
One Everliving God, and Persons Three.
AMEN.

21. *THIRD SUNDAY AFTER THE EPIPHANY.*[8]

The Manifestation of the Godhead in Christ as the Physician of Body and Soul: as seen in the Gospel of the Week.

1 DOWN from the Mountain Jesus came,
And stretching forth His Hand,
"Be clean," He said: the Leper's taint
Was cleansed at His command.

2 Our Nature was defiled by Sin;
But God from Heaven came down,
Stretch'd forth His Hand, our Nature touch'd
And join'd it to His own.

3 O God, made manifest in flesh,
We render thanks to Thee,
Thou great Physician, Who hast cleansed
A World from Leprosy.

4 The Gentile Captain comes in faith;
Thou blessest his appeal;
Far off as Man, but near as God,
Thou dost his servant heal.

5 Fever and Plague serve in Thy camp,
They are Thy Soldiers, Lord;
And when to Health Thou sayest, "Come,"
It cometh at Thy Word.

6 Stretch forth Thy hand, and heal us, Lord,
In body and in soul;
From sickness and from taint of sin
Cleanse us, and make us whole.

[8] Hymn 25 may also be used.

7 To God, and to the Incarnate Son,
Who rescued us when lost,
Be glory now and evermore,
And to the Holy Ghost. AMEN.

22. *FOURTH SUNDAY AFTER THE EPIPHANY.*[9]

The Manifestation of the Godhead in Christ delivering from Danger in Body and Soul: as seen in the Gospel of the Week.

1 THE winds and billows loudly roar,
We founder in the deep:
Our bark is frail, far off the shore,
And Jesus is asleep.

2 "Save us, we perish, Lord," they cry;
To Him they fly for aid;
"Awake! awake!" they say;—But why
So faithless and afraid?

3 His Head is pillow'd on the stern,
As Man He is asleep;
As GOD He all things does discern,
And endless vigils keep.

4 His Hand the Elements controls:
By His Almighty Will
The angry Sea its surges rolls;
And at His Word is still.

5 O ye, who in the Church's Bark
O'er life's rough ocean sail,
When all around is drear and dark,
And human efforts fail,

6 Touch not, with rude, irreverent hands,
And coward faithlessness,
HIM, Who the winds and waves command;—
But wait in quietness.

7 O never, never, when distrest,
To *doubtful* means resort;
Christ's Bark when on the billow's crest
Is safe as in the port. AMEN.

23. *The same Subject continued.*

With the Gospel of this Week (Matt. viii. 28) *compare* Mark v. 1, &c., Luke viii. 26, &c.

1 ONE with a legion of foul fiends possess'd,
Who a fierce wanderer in dark tombs had been,
Now rescued from those fiends, with mien composed,
Sitting in peace at JESU'S feet is seen.

2 Once a lost World to Satan's power a prey
In Sin's dark tombs and desert caves did roam;
But JESUS came, freed it from Satan's grasp,
Clothed it and lodged it in a peaceful home.

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[9] Hymns 23 and 25 may also be used.

3 Lord, when we wander in wild lonely ways,
With moody minds, by troubled thoughts distrest,
O come to us, reclaim us with Thy grace,
O place us at Thy feet, and give us rest.

4 The unclean Herd was feeding on the hill;
The Devils dispossess'd, by leave of Thee
Enter the swine, and with a whirlwind's force
Whelm the two thousand headlong in the sea.

5 O save us, Lord, from Satan and his doom
The Lake of Fire, that terrible abyss;
O cleanse us, Lord, that we may dwell with Thee
In the pure regions of eternal bliss.

6 To God the Father, and Eternal Son,
To Holy Ghost, the Lord of Life and Love,
To the Eternal Blessed Three in One,
Be praise from all on earth, and heaven above. AMEN.

24. *FIFTH SUNDAY AFTER THE EPIPHANY.*[1]

The Manifestation of the Godhead in Christ overruling Evil for Good, and bringing Good out of Evil, in the World and in the Church (as seen in the Gospel of the Week, the Parable of the Tares and the Wheat) preparatory for the Great Epiphany or Manifestation of Christ coming to judge.

1 GOD, when the heavens and earth were made,
Pronounced them very good;
And freely gave all fruits to Man,
Save of one Tree, for food.

2 Eve by the Serpent was beguiled,
And tempted Man to eat;
He now a wanderer is, exiled
From Eden's happy seat.

3 Satan, by Woman work'd our woe,
And Man was captive led;
But God in Man, the Woman's Seed,
Has bruised the Serpent's head.

4 God's own dear Son, that all might live,
His soul to death did yield;
He sows the good seed of His Word
In the whole World, His Field.[2]

5 But men, who should be watchful, sleep;
Then comes their ghostly Foe,
Sows Tares of Error in the Field,
And with the Wheat they grow.

6 Shall we uproot the Tares, O Lord?
No: Do not antedate
The Day of Doom, the Harvest-Day;
But wait, in patience wait.

[1] Hymn 25 may also be used.

[2] Matt. xiii. 38.

7 The mingled Field a seed-plot is,
A consecrated ground,
In which all Christian Virtues grow,
All heavenly Fruits abound.

8 Be not provoked to quit the Field;
In gentle meekness live;
The Field is CHRIST's, no other soil
Can Grace and Glory give.

9 The trial of the searching Time
Will make thy Faith more bright;
The gloom of Error round thee spread
Will manifest thy Light.

10 *With* Tares ye are, but be not Tares;
Love sinners, not their sins;
Trust God; where human labour ends
Omnipotence begins.

11 Love sweetens all life's bitter streams
By casting in the wood [3]
Of Jesu's Cross; unharm'd by ill
It conquers ill with good.

12 The Tares may exercise the Wheat
To bear, and to forbear;
The Tares to Wheat may changèd be
By Faith, and Love, and Prayer.

13 He who at Passover denied,
At Pentecost did teach;
He who now persecutes as Saul,
May become Paul, and preach.

14 The Tares await the future Day,
And pre-announce the End,
When Christ the Lord will root them up,
With all things that offend.

15 Lord, in that Day, when for the fire
The Tares shall sever'd be,
May we be garner'd in the Barn,
The heavenly Barn, by Thee!

16 Praise to our God and Father give,
Praise the Incarnate Son,
And praise to God the Spirit be,
Eternal Three in One. AMEN.

25. *SIXTH SUNDAY AFTER THE EPIPHANY.*[4]

A Recapitulation of the successive Epiphanies or Manifestations of Christ, which have been already presented in the Services of the

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[3] See Exod. xv. 23, 25: the waters of Marah. S. Jerom. In Mansion. v.: "His aquis si immittitur confessio crucis, et Dominicæ Passionis sacramenta jungantur, omne quod impotabile et triste videbatur, vertitur in dulcedinem."

[4] See also the next Hymn.

former weeks throughout the season of EPIPHANY; and which are preparatory to that future great and glorious EPIPHANY, *at which Christ will be* manifested *to all, when He will* appear *again to judge the World. See the Collect, Epistle, and Gospel of this Week.*

1 Songs of thankfulness and praise,
Jesu, Lord, to Thee we raise,
Manifested by the Star
To the Sages from afar;
Branch of Royal David's stem
In Thy birth at Bethlehem;
Anthems be to Thee addrest,
God in Man made manifest.

2 Manifest at Jordan's stream,
Prophet, Priest, and King supreme;
And at Cana's Marriage Guest,
In Thy Godhead manifest;
Manifest in power Divine
Changing Water into Wine;
Anthems be to Thee addrest,
God in Man made manifest.

3 Manifest in making whole
Palsied limbs and fainting soul;
Manifest in valiant fight,
Quelling all the Devil's might;
Manifest in gracious will,
Bringing ever good from ill;
Anthems be to Thee addrest,
God in Man made manifest.

4 Sun and Moon shall darken'd be,
Stars shall fall, the heavens shall flee;
Christ will then like lightning shine,
All will see His glorious Sign:
All will then the Trumpet hear;
All will see the Judge appear;
He by all will be confest
God in Man made manifest.

5 Grant us grace to see Thee, Lord,
Present in Thy holy Word;
May we imitate Thee now,
And be pure, as pure art Thou;
That we like to Thee may be
At Thy Great Epiphany;
And may praise Thee, ever blest,
God in Man made manifest. Amen.

26. *ANOTHER FOR THE SAME SEASON.*

The Transfiguration; a Revelation of Christ's Glory at His future great Epiphany, or Re-appearing, at the Great Day; and of the future glorified Bodies of the Saints.

1 At Thy Transfiguration, Lord,
Thy countenance did glow
Bright as the sun, Thy raiment shone
And glisten'd as the snow.

2 With Thee, in glory, Moses was;
And that prophetic Seer,
Who in a fiery car to heaven
Was borne—did re-appear;

3 Moses, the Giver of the Law,
Was with Elijah there;
And by the Apostolic three
They recognizèd were.

4 Blest Vision! they who, Lord, are Thine
In faith, while here below,
Will be for ever Thine in bliss,
And will each other know.

5 Although their bodies hid from men,
Like that of Moses, be;
Scatter'd to winds, consumed in flame,
Or whelmèd in the sea;

6 Yet Thou dost count the dust of each;
And at Thy Trumpet's call
All bodies will again appear,
And each be seen by all.

7 At Thy Transfiguration, Lord,
Gleam'd forth that light Divine,
With which Thy blessèd Saints in heaven
Will ever with thee shine.

8 When Moses and Elias then
Convers'd with Thee, the theme
Was Thine own precious Death,[5] by which
Thou wouldst the World redeem.

9 Mysterious converse! To Thy Cross
The Saints their graces owe;
Thy Cross the Fountain is of light,
From which their glories flow;

10 The streams of precious Blood which flow'd
Forth from Thy wounded side,
Cleanse Thy dear Church from earthly taint,
And sanctify the Bride.

11 The splendours of her future bliss
Are purchased by Thy Death;
The Crown of thorns, that gall'd Thy brow,
Weaves her bright bridal wreath.

12 To Father and to Holy Ghost,
And, Lamb of God, to Thee,
Who grace and glory dost bestow,
Eternal praises be! Amen.

27. *SEPTUAGESIMA.*

The Creation; and Institution of Marriage; described in the First Lessons of this Day.

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[5] Luke ix. 31.

Labour is necessary, but all its efficacy and reward are due to Divine Grace : as taught in the Epistle and Gospel of the Week.[6]

1 Holy, Holy, Holy Lord,
Maker of this worldly frame ;
Heaven and Earth together sing
Hallelujahs to Thy Name.

2 Man from Earth created was
In Thine Image by Thy Word ;
Thou didst life into him breathe,
Making him Creation's lord.

3 And, when he was laid asleep,
Thou didst fashion from his side
Mother of all living, Eve ;
And didst give her as his Bride.

4 Man by disobedienee fell,
But Thou saidst in mercy, Lord,
That Mankind should rise again,
By the Woman's Seed restored.

5 Christ, the Woman's Seed, is born ;
Christ, the second Adam, gives
Peaee and Pardon ; by His Death
Man, anew created, lives.

6 Lo ! He sleeps the sleep of Death,
From Him Blood and Water flows ;
And to them the Chureh His Eve
All her life and glory owes.

7 We are in Thy Vineyard, Lord ;
Thou dost us in Eden plaee ;
We must labour, but the fruit
Is the guerdon of Thy Grace.

8 Nothing have we, Thine are all
Showers that water, suns that shine ;
Thine be all the Glory, Lord,
All we are and do, is Thine.

9 Praise to God the Father give ;
Glory be to God the Son ;
Praise be to the Holy Ghost ;
Glory to the Three in One. Amen.

28. *SEXAGESIMA.*[8]

The Fall of Man, and his expulsion from Paradise, as related in the First Lesson of this Morning; and the Parable of the Sower, in the Gospel.

1 There was of old a Place,
A happy Place and fair ;
No weeds did it defaee,
No barren nook was there.

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[6] Hymn 62 to the Blessed Trinity may also be used.
[7] John xix. 34. [8] The next Hymn may also be used.

2 But in that lovely spot,
Which blossom'd as the rose,
Where weeds and thorns were not,
Now many a bramble grows.

3 Man's heart at first was free
From weeds of sin and vice;
And planted, Lord, by Thee,
It bloom'd like Paradise.

4 But now that Garden fair
With thorns is overgrown;
Oft, as the wayside, bare,
And harder oft than stone.

5 O grant us, Lord, Thy grace,
And help our weary toil,
To clear this tangled place,
And purge the weed-grown soil.

6 With genial showers do Thou
Soften our rocky parts;
In fruitful furrows plough
The wayside of our hearts.

7 The good seed of Thy Word
With firm and deep-set root
May we retain, O Lord,
And bring forth timely fruit.

8 So may our hearts,—made free
From weeds of sin and vice,—
Again Thy Eden be,
And bloom like Paradise! AMEN.

29. *Another Hymn for SEXAGESIMA and QUINQUAGESIMA.*

Warning to flee God's Judgments, and to accept His Means of Grace, slighted and derided by the world: with reference to the History of the Ark, and of the Flood, as related in the First Lessons of this Season.

1 "IT will not come, it will not come!"—
They reck not of the Flood;
"And wherefore with such weary toil
Raise up that pile of wood?
How should thine Ark e'er reach the sea?
How, on this midland, floated be?"

2 The Sea's great gulfs are broken up;
Heaven's windows open'd are;
For forty days the Rain prevails;
The Mountains disappear;
The faithless die; the Ark, their scorn,
Safe on the Flood, their grave, is borne.

3 Lord, give us willing hearts to hear
Not the World's voice, but Thine,

To fear Thy Warnings, and to love
Thy means of Grace Divine;
So may we in Thine Ark abide,
Unscar'd by wind and foaming tide.

4 And when another Flood shall come,—
Not Water, but of Fire,—
When in the billowy surge of flame
All nature shall expire,
We on Thine Ararat may be,
Anchor'd in heavenly peace with Thee! AMEN.

30. *QUINQUAGESIMA.*

The Grace of Charity, or Love, as described in the Epistle of the Week.

1 GRACIOUS Spirit, Holy Ghost,
Taught by Thee we covet most
Of Thy gifts at Pentecost,
Holy, heavenly Love.

2 Faith that mountains could remove,
Tongues of earth or Heaven above,
Knowledge—all things—empty prove,
Without heavenly Love.

3 Though I as a Martyr bleed,
Give my goods the poor to feed,
All is vain, if love I need;
Therefore, Give me Love.

4 Love is kind, and suffers long,
Love is meek, and thinks no wrong,
Love than death itself more strong;
Therefore, Give us Love.

5 Prophecy will fade away,
Melting in the light of day;
Love will ever with us stay;
Therefore, Give us Love.

6 Faith will vanish into sight;
Hope be emptied in delight;
Love in Heaven will shine more bright;
Therefore, Give us Love.

7 Faith and Hope and Love we see
Joining hand in hand agree;
But the greatest of the three,
And the best, is Love.

8 From the overshadowing
Of Thy gold and silver wing,
Shed on us, who to Thee sing,
Holy, heavenly Love! AMEN.

31. *ASH-WEDNESDAY.*[9]

Or the First Day of LENT.

1 In sorrow and distress,
To Thee, O Lord, we fly;
In penitential lowliness,
To Thee for mercy cry.

2 Mercy, O Mercy, Lord;
From Thee we have our breath:
And it is written in Thy Word,
"God willeth not your death."[1]

3 "God gave His Only Son
Your sins to take away;[2]
And God's dear Son to Heaven is gone
On your behalf to pray."[3]

4 By Thine own love we plead,
In mercy hear our prayer;
By Him Who for our sins did bleed,
Spare us, O Father, spare.

5 Our drooping minds refresh
With showers of heavenly dew;
For hearts of stone give hearts of flesh,
Renew us, Lord, renew.

6 Comfort and make us whole
With Thy free Spirit's grace;
Lift up, O Lord, upon our soul
The brightness of Thy face.

7 With Jesu's white robe hide
Our manifold offence;
And cleanse with blood from Jesu's side
Our tears of penitence.

8 O teach us to abhor
The sins that made Him grieve;
And never tempt the Spirit more
Our thankless hearts to leave.

9 Make us, O Lord, to tread
The path which Jesus trod;
Which Him from earth in triumph led
To the right hand of God,

10 So, with Thy Saints in Heaven,
May we sing praise to Thee,
For peace restor'd, and sins forgiven,
To all eternity. Amen.

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[9] See also below, the Hymn for Commination, No. 118.
[1] Ezek. xviii. 32; xxxiii. 11. 1 Tim. ii. 4. 2 Pet. iii. 9.
[2] Rom. viii. 32. 1 John ii. 2; iii. 5.
[3] Heb. vii. 25.

32. *FIRST SUNDAY IN LENT.*[4]

Prayer for godly Mortification; see the Collect and Gospel of the Week.

1 Man fell from grace by carnal appetite,
And forfeited the Garden of Delight;
To fast for us our Second Adam deigns
These forty days, and Paradise regains.

2 So Moses fasted and received the Law;
Elias fasted and God's glory saw;
Moses, Elias, join'd with Christ our Head,
Upon the Mountain were transfigurèd.

3 O give us grace our appetites to tame,
To love Thy Word, and glorify Thy Name;
So we may, Lord, with all Thy Saints and Thee,
Upon Thy heavenly Hill transfigur'd be.

4 To Father, Son, and Holy Ghost be praise;
Blest Three in One, to Thee our hearts we raise;
On wings of Prayer and Fasting may we soar,
To dwell with Thee, through Christ, for evermore!

Amen.

33. *ANOTHER HYMN FOR THE SAME SUNDAY.*

Christ's Temptation, and Victory over the Tempter by means of HOLY SCRIPTURE. See the Gospel for the Week.

1 Five pebbles from the brook
The Shepherd David drew;[5]
One of those five he took,
And proud Goliath slew.

2 He went forth all alone,
No armour had he on;
But with a sling and stone
The victory he won.

3 There is a holy Stream,
By God's pure well-spring fed;
Bright polish'd pebbles gleam,
Like jewels, in its bed.

4 The Bible is that Brook;
The five Books of God's Law
Jesus, our David, took;
One[6] forth from them did draw;

5 Unarmèd and alone
He went to meet the Foe;
And with that single Stone
He laid the Tempter low.

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[4] The next Hymn may also be used.

[5] 1 Sam. xvii. 40—49. The Philistine presented himself *forty days*, v. 16. This Hymn is derived from a Sermon of S. Augustine (Serm. 32).

[6] The Book of Deuteronomy: all our Lord's replies to Satan at the Temptation are taken from that book.

6 Sing praises to our Lord,
Glad Hallelujahs sing,
Who conquer'd by His WORD;
Our Captain and our King.

7 Lord, arm us with that WORD,
With Faith in Thee our Shield;
We need no other sword;
Teach us that sword to wield.

8 Help us to put to flight
Our Ghostly Enemy;
Help us like Thee to fight,
And give us victory,

9 Thou, Who didst conquer Death
By dying on the tree,
Receive our dying breath,
That we may live with Thee!

10 To Father and to Son,
And Holy Ghost, to Thee,
Eternal Three in One,
Eternal glory be. AMEN.

HYMN for EMBER DAYS, being *Wednesday, Friday, and Saturday after the First Sunday in Lent, see below*, No. 120.

34. *SECOND SUNDAY IN LENT.*

The faithful Canaanitish Woman in the Gospel of this Week, accepted by Christ the promised Seed of Abraham, in Whom all Nations are blessed, as declared in the First Lesson of last Sunday Evening.

1 WHEN Abraham upon the wood
His only Son did lay,
And at Moriah's altar stood,
He saw by faith Thy Day.[7]

2 Thou on the wood wert laid, O Lord,
A ransom'd World to save;
He saw Thee in his son restored
Arising from the grave.[8]

3 His faith received a glorious meed,
God promised that in Thee,
O mighty Saviour, Abraham's Seed,
All Nations blest should be.

4 In Isaac we the figure saw,[9]
We saw the promise seal'd;
The Gospel [1] now lights up the Law,
The substance is reveal'd.

5 Lo! in the Faithful Canaanite
The Gentile Church appears,
Hasting in love to Christ her Light,
With earnest cries and tears.

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[7] John viii. 56. [8] Heb. xi. 19.
[9] In Gen. xxii., the Proper Lesson for last Sunday evening.
[1] The Gospel for the week. Matt. xv. 21.

6 The answer was in love delay'd,
That she might be more blest;
"Great is thy faith," at length He said,
And granted her request.

7 Lo! Afric's Land[2] with bended knee
Darts forth her hands to God,[3]
As Israel free went through the sea
Parted by Moses' rod;

8 To Christ she comes: O haste the time
When all as one shall be;
May every Race in every clime
Be Abraham's Seed in Thee!

9 Praise God the Father, and the Son,
Who sav'd the World when lost,
And in Himself has made us one;
Praise to the Holy Ghost. AMEN.

35. *THIRD SUNDAY IN LENT.*

Exhortation to Self-denial and to Purity and Chastity, from the Epistle of the Week, and from the Proper Lessons of the season, presenting the history of Joseph, a type of Christ in His humiliation and subsequent exaltation to the right hand of God.

1 "AWAKE! awake!" the Apostle cries,[4]
"And Christ shall give thee light,"
Your own ye are not, live to Him,
For His ye are by right;
Bought by His precious life-blood's cost,
And temples of the Holy Ghost.

2 O holy JESUS! of all lights
Thou art the Source divine;
Glimpses of Thee in Joseph's life,
And gleams of glory shine;
His light with Thine does set and rise,
Joseph brings JESUS to our eyes.

3 With chastity his course begins,
He breaks the Tempter's snare;
In prison, at the King's right hand,
With him Thou, Lord, art there;
We see the Chariot; "Bow the knee"[5]
We hear, and think, O Lord, of Thee.

4 Teach us to flee unhallow'd joys,
As ever in Thine eye,
And looking to Thy Cross and Crown
To walk in Purity,
That through the Prison of the Tomb
We to Thy Palace, Lord, may come. AMEN.

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[2] Of the Canaanitish family.
[3] Ps. lxviii. 31.
[4] In the Epistle of the Week.
[5] Gen. xli. 43; cp. Phil. ii. 10.

36. *FOURTH SUNDAY IN LENT.*

Christ ever feeding His People in their Pilgrimage through the wilderness of this world to their home in the heavenly Jerusalem; see the Gospel.

PART I.

1 THE Sun is sinking in the west;
And while its rays decline,
Gleams of the full-orb'd Paschal Moon
On the calm waters shine.

2 The Galilean waters hush'd
In eventide are still;
Yet crowds of weary wanderers wait
Upon the lonely hill.

3 Pilgrims they are for Sion bound,
Whose Paschal Feast is near;
But the true Passover Himself
Receives and feeds them here.

4 They sit upon the grassy turf,
Order'd in groups and rows;
Christ holds the food, which in His hand
And by His blessing grows.

5 He gives the food; the Apostles take,
Distribute it, and then
Two fishes and five barley loaves
Regale five thousand men.

6 O Blessèd Lord! The Earth is Thine,
By Thy creative hand
The golden Harvests crown the year,
And deck the fertile land.

7 O Blessèd Lord! Thou Bread of Life
That comest down from heav'n!
Supplies of everlasting food
By Thee to Man are giv'n.

8 Thy Godhead is the well-spring, Lord,
The pure, exhaustless source,
From which they flow through age to age
In never-ending course.

9 In channels form'd by Thee they flow,
In rivulets of grace,
Refreshing all who wander here
In this world's desert place.

10 O feed us weary pilgrims, Lord,
And to Thy Sion bring,
To keep a heavenly Feast with Thee,
Our Prophet, Priest, and King. AMEN.

PART II.

Sequel to the above.

After feeding the five Thousand (see the Gospel) Christ went up into a Mountain alone to pray, and in the fourth watch of the night came

walking on the Sea to His Disciples in the Storm. (Matt. xiv. 22, 23. Mark vi. 45—52. John vi. 14—21.) *A Miracle and a Prophecy.*

1 When Christ had blest the loaves,
And sent the crowd away,
He to the Mountain went apart,
Alone He went to pray.

2 Thou, Lord, the Living Bread
To feed the world hast given;
And now Thou ever praying art
Upon the hills of Heaven.

3 Thy Church is tost with waves,
The night is drear and dark,
A weary night to all who row
In that storm-beaten bark;

4 But Thou wilt come again,
In the last watch of night,
And walking on the stormy waves
Wilt shine with glorious light.

5 All swellings of the proud
Thou wilt beneath Thee beat;
The billows of the World will be
A pavement for Thy feet.

6 And then, O Lord, Thy Church
In heavenly peace will be,
Securely anchor'd evermore
In the calm crystal sea. Amen.

Part III.

Christ's walking on the Sea, and coming in the Night to His Apostles, compared with His mysterious Coming to us in the Holy Sacraments.

1 The Waters were Thy Path;
Thy Way was on the Sea:
Who, in that Night, could trace Thy steps?
Who, solve the mystery?

2 Some at Capernaum ask'd
"When and how cam'st Thou here?"
In vain they tried to find the track
By which Thou didst appear.

3 But Thy disciples, Lord,
Did gladly Thee receive;
And then the ship was at the shore:
They pried not, but believe.

4 Lord, in Thy Sacraments
Thou walkest on the Sea;
We dare not ask, "*How* dost Thou come?"
But gladly welcome Thee.

5 So will the winds be hush'd,
The waves no longer roar;
When Thou art with us in the ship,
Our ship is at the shore.

6 Give to the Father praise,
And praise be to the Son,
And praise be to the Holy Ghost,
Praise to the Three in One. AMEN.

37. *FIFTH SUNDAY IN LENT.*

Christ, the true High Priest, entering into the heavenly Holy of Holies with His own Blood, shed once for all to take away the sins of the world. See the Epistle for this Week.

1 "HOLY of Holies," awful name—
Where, in a still retreat,
The presence of the Godhead dwelt,
Upon the Mercy-seat.
Veil'd from the eye in darkness dim,
Enthroned between the Cherubim.

2 Once in the year within the Veil
In mystic robes array'd
The High Priest enter'd, and with blood
An expiation made;
But blood of victims could not cleanse
And purge the guilt of man's offence.

3 O Great Redeemer! God and Man,
Victim and Priest in one:
Thou entering Heaven with Thine own Blood
Didst once for all atone;
Thou hast removed the awful cloud
Which once the oracle did shroud.

4 Now a bright Rainbow o'er the Throne [6]
Sheds lustre from above,
Where showers of Judgment mildly shine
Gilded by beams of Love;
Thy Blood, O Lamb of God, is there,
Pleading for us with ceaseless Prayer.

5 Cleansed by that Blood we now approach
Boldly the Throne of Grace;
O may we following the LAMB
Come to that Holy Place!
Lord, Who for us didst deign to bleed,
Be Thou our help in time of need!

38. *SUNDAY NEXT BEFORE EASTER.*[7]

Jesus Christ our Example in suffering, see Collect and Epistle.

1 O THOU, the Way, the Truth, the Life,
JESU, Creator, mighty Lord,
Eternal Sire's Eternal Son,
By hosts angelical adored,
Thou deignedst for us to be born,
To suffer grief, and bitter scorn.

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[6] See Rev. iv. 3.

[7] The Hymn above, No. 6, may be used. Also, the Hymns below, No. 52 and No. 73.

2 To-day Thy Passion-Week begins;
Thou comest forth in lowly guise,
A King, yet riding on a foal;
And while the Crowd "Hosanna" cries,
Thou weepest o'er the City's fate,
Most meek and most compassionate!

3 In love Thou comest to Thine own,
But by Thine own rejected art;
A place wherein to lay Thy head
Jerusalem will not impart;
In her there is no room for Thee;
Thy home is lowly Bethany.

4 O Man of Sorrows! dark and drear
The path is which before Thee lies,
Gethsemane, the bitter cup,
Depths of unfathom'd agonies,
The weight of woes that on Thee lay
Nail'd to the Cross at Golgotha.

5 But through that fierce and furious storm,
Through all the hurricane and shock
Of mockery and fiendish hate,
Which beat like surges on the Rock,
God brings Thee to the crystal sea
Of glorious Immortality.

6 O Saviour, Thine Example shines
With splendour luminous and pure,
To all on life's dark billows tost,
Like to the polar Cynosure:
Guide us through storms, O Lord, with Thee
To calms of blest Eternity! AMEN.

39. *Christ, our everlasting Priest and King, typified by Melchizedek.* Heb. v. to *v.* 11.

1 BRIGHT beacon on an island rock
Above the stormy sea,
Shines forth Melchizedek, O Lord,
A glorious Type of Thee.

2 He, King of Salem,—King of Peace,—
And King of Righteousness,
Comes forth a Priest, with Bread and Wine,
The Patriarch to bless.

3 Him Priest and Father, Levi's Sire[8]
Did not refuse to call;
Him faithful Abraham revered,
And gave him tithes of all.

4 No predecessor as a Priest,
No successor had he;
None can recount his years, nor trace
His genealogy;

5 Thou, Priest Eternal, Prince of Peace,
"The LORD our RIGHTEOUSNESS,"

[8] Abraham. Heb. vii. 10.

Who standing art at God's Right Hand
To pray for us, and bless;

6 And ever dost refresh our hearts,
Bringing forth Bread and Wine,
Pledges of pardon, means of grace,
And gifts of life divine;

7 O grant us grace to praise Thee, Lord,
To Thee glad homage pay;
To trust in JESUS as our Priest,
And as our King obey. AMEN.

40. *The Offices of Christ in the work of Redemption.*

1 HAIL! the Woman's promised Seed,
Born to bruise the Serpent's head;
Help us, Lord, in will and deed,
By Thy power on him to tread.

2 Hail! Thou Paschal Lamb Divine,
Slain to save us by Thy Blood;
Cleanse us by that Blood of Thine,
Save us from the fiery flood.

3 Hail! Thou Prophet, Priest, and King;
Teach us to receive Thy Word,
Trusting in Thine Offering,
Serving Thee, the only Lord.

4 Thou, Who camest once to save,
And to judge wilt come again,
Raise us now from sin's dark grave,
That we, Lord, with Thee may reign.
AMEN.

41. *MONDAY BEFORE EASTER.*

Christ's Sufferings leading to Glory. See the Epistle.[9]

1 WHO is this that comes from Edom,
Clad in robes with carnage stain'd;
Bringing victory and freedom
By His martial prowess gain'd?—
'Tis the Captain of Salvation
Who is conquering in the fight,
Rescuing a lost creation
By His unassisted might.

2 Lord, the work which Thou art doing
Is a work of bitter pain;
But the course Thou art pursuing
Is a course of glorious gain;
In a Passion-tide beginning
It will lead to bright renown,
And Thy Cross a way is winning
To an everlasting Crown.

[9] Hymn No. 26 above, the latter part, may also be used; and Hymn 73.

3 Through that cloud of shame and sorrow
Brilliant gleams of light appear,
Whence we hope and comfort borrow
In our griefs and struggles here;
Thou dost conquer Death by dying;
By Thy Death we ever live;
Thou to us in darkness lying
Dost immortal Glory give.

4 Cruel hands of sinners bound Thee,
Thou a captive World hast freed;
They with thorns in mockery crown'd Thee,
Placing in Thy hand a reed;
Now a starry Crown Thou wearest,
Heavenly King, Almighty Lord;
Sceptre of the World Thou bearest,
And by Angels art adored.

5 Glory be to God the Father,
Who has giv'n His only Son,
And in Christ does all men gather
To Himself, and make them one;
And to Him, Who by His merit
Gain'd for us the Victory,
And to God the Holy Spirit,
Glory, endless Glory, be. AMEN.

42. *TUESDAY BEFORE EASTER.*

Christ's exhortation to His Disciples on this day, after the withering of the barren leafy fig-tree; an exhortation to Faith in Christ in times of trial, and to fruitfulness of life.

1 THE Fig-tree near the wayside show'd
Its bright leaves from afar,
But those bright leaves, which look'd so fair,
Now sere and blighted are.

2 Green leaves it had, but fruit had none;
Christ came and look'd for fruit;
"Let none e'er eat of thee," He said;—
It wither'd to the root.

3 "Have Faith in God"[1]—yon City[2] now
Shines brightly in the sun;
Christ searches it; it shows much leaf,
But fruit of Faith has none.

4 Soon Christ will wither'd seem to be
By that proud City's scorn;
But Passion-tide will lead Him forth
To a bright Easter Morn.

5 "Have Faith in God." Be not perplex'd
By Calvary's suffering;
From that dark Winter Christ will rise
To an eternal Spring.

[1] Mark xi. 22. [2] Jerusalem.

6 "Have Faith in God;" that City proud,—
That leafy barren Tree,—
Will by the lightnings of His Word
Wither'd for ever be.

7 The Hypocrite and evil man
May flourish in the breeze
Of wayside earthly Fame; but God
Will blight all barren Trees.

8 Root us in Faith, and make us, Lord,
Bear fruit of holy Love,
That we may ever live with Thee
In Paradise above!

9 To Father, Son, and Holy Ghost
Eternal glory be,
Whose grace enables to bear fruit,
One God, and Persons Three. AMEN.

43. *WEDNESDAY BEFORE EASTER.*

Christ's Prophecy before His Passion concerning the Judgments impending over Jerusalem, and the future Judgment of the World typified by that national judgment. (Matt. xxiv. 1—42. Mark xiii. 1—37. Luke xxi. 5—36).

1 JERUSALEM! thy Judge will come
With woe and desolation;
Signs are appearing of thy doom,
Distress and tribulation;
Rome is Christ's vassal, she will be
His Minister of wrath to thee,
And to thy guilty Nation.

2 He will thee visit for thy sin,
And when His Hand hath found thee,
Rome with her arms will hem thee in,
And cast a trench around thee;
Though now thy Temple shines so fair,
No stone will soon be standing there,
When once her troops surround thee.

3 O mighty Earth! Thy Judge will come
With woe and desolation;
Signs are appearing of thy doom,
Distress and tribulation;
With Angel-hosts the Judge of all
Upon the clouds will come, and call
The World to its probation.

4 Thou Lord most glorious, Who didst deign
To die for our salvation,
And everlastingly wilt reign
In heavenly exaltation,
O may we fear Thy judgments now,
And then with joy before Thee bow,
The Lord of all creation! AMEN.

44. *THURSDAY BEFORE EASTER.*

The Holy Sacrament of the Lord's Supper, instituted on this day; see the Epistle.[3]

1 Son of God, Incarnate Word,
Thou the Source and only Thou
Art the Fountain, whence, O Lord,
Pardon, Grace, and Glory flow;
God in Man, we have from Thee
Life and Immortality.

2 On Thy Passion's holy eve
Thou a last bequest didst give,
Whence we might the fruits receive
Of Thy Death, and by it live:
Christ is in us, we in Christ,
In the Holy Eucharist.

3 There Thou ever feeding art
Faithful souls with heavenly food;
There Thyself Thou dost impart,
And dost cleanse us with Thy Blood:
There the Cloud with Manna teems,
There the Rock with water streams.

4 Faith, O Lord, Thee present sees,
Faith beholds and touches Thee
In those holy mysteries,
With devout humility:
And the heavenly virtue feels
Which from Thee flows forth and heals.

5 All unworthy, Lord, are we,—
Sinners in a sullied dress,—
But we come, that we may be
Clothèd in Thy worthiness;
Graciously receive us, Lord,
Meekly coming at Thy word.

6 Thou wert in a manger laid,
And wilt not our hearts despise;
He who humbly to Thee pray'd
Went with Thee to Paradise;
"Take and eat," Thou, Lord, dost say;
"Drink ye all;"—we, Lord, obey.

Part II.

7 Now, O Lord, we fear not death,
We in Thee, and in us Thou,
Thou our life-blood, Thou our breath;
Gates of hell are conquer'd now;
Christ who triumph'd o'er the Grave
Is Omnipotent to save.

8 Now we, Lord, Thy temples are,
Now we peace and pardon find,

[3] See also Hymn 61 and Hymn 88, and Parts ii. and iii. of Hymn 36.

Bond of Love and Balm of care,
Courage, Health, and Light of mind,
Pledge of Resurrection see,
Hope of Immortality.

9 Give us penitential Love,
Give us Faith to feed on Thee;
Send Thy Spirit from above,
That we, Lord, may welcomed be,
When from earthly toils released,
At Thy Heavenly Marriage-Feast.

10 Glory to the Father give,
Glory give to God the Son,
Who has died that we might live
And with God in Him be one:
Glory to the Spirit be,
Glory everlastingly. AMEN.

45. *GOOD FRIDAY.*

The Atonement. Man's state, before and after Christ's Passion, compared.[4]

1 MANKIND in Adam fell
From God, and peace has none;
Who can the enmity dispel,
And Man with God make one?

2 The race of Adam lies
Beneath a load of guilt;
Who can provide a sacrifice?
What blood for man be spilt?

3 Who can for all men plead,
And Intercessor be?
Who, Lord, can help in time of need—
Our Advocate with Thee?

4 The race of Adam lies
In pain and sickness sore;
The malady man's art defies;
Who can their health restore?

5 The race of Adam lies
In prison and in woe;
Who can enable them to rise,
And liberty bestow?

6 The race of Adam lies
Far from Thy presence driven;
Who can recover Paradise,
And lift us up to Heaven?

7 The sons of Adam lie
Exposed to Thy just ire;
Who can Thine anger pacify,
And save from penal fire?

[4] The Hymn above, No. 26, the latter part, and other Hymns above from No. 37, in whole or in part, may be used on this day.

8 Thy holy Law demands
Obedience to Thy will;
Who can accomplish Thy commands,
And all Thy Law fulfil?—

9 CHRIST, very God and Man,
Giving Himself to die.
As *Man*, He for us *suffer* can;
As *God*, can *satisfy*.

10 CHRIST, very God and Man,
Doth God and Man make one;
God with us, our EMMANUEL, can
For all Mankind atone.

11 THOU our Redeemer art,
From guilt Thou dost release;
Thou, dying LORD, dost Life impart,
And Pardon, Health, and Peace.

12 To Thee, O Lord, we flee,
Our Helper in distress;
Our Rock, we hide ourselves in Thee,
"The LORD our RIGHTEOUSNESS." AMEN.

PART II.

13 We fell by Adam's sin,
And died by his offence;
New life to us, new joys begin
From CHRIST's obedience.

14 In Thee, O Lord, we rise;
Through Thee we are forgiven;
By Thee we enter Paradise;
By Thee we mount to Heaven.

15 Faith, in Thy Cross of shame,
An Altar, Lord, espies,
Where bleeds a Victim free from blame,
A spotless Sacrifice.

16 Faith sees the Shepherd there,
Sees Him in death asleep,
Beholds Him on His shoulders bear
Mankind, His long-lost sheep.

17 There Thou with outstretch'd Hands
Dost all the World embrace;
In Thee Man does what God commands,
And sees with joy His face.

PART III.

18 Thy Cross a Trophy is,
With glorious spoils array'd,
Torn from our ghostly enemies,
Triumphantly display'd.[5]

[5] Col. ii. 15.

19 Thy Cross a Banner is,
A glorious sign unfurl'd;
A Raft upon the flood's abyss,
Saving a shipwreck'd World.

20 The Cross a Chariot is,
A Car of victory,
Where Christ the Conqueror rides to bliss
Up to His Palace high.

21 There by Death's second birth
To endless life He springs;
And carries us to heaven from earth,
Like eaglets on His wings.

22 The Cross, it is a Throne,
On which He reigns as King;
His Might the Powers of darkness own,
He plucks from Death its sting.

23 O wondrous, wondrous Love,
That God the Lord most High
Should stoop to earth from heaven above,
For guilty man to die!

24 O therefore praise the Lord,
The Father and the Son,
For Peace proclaim'd, for Heaven restored,
For glorious Victory won!

25 O praise the Holy Ghost,
Praise to One God be given,
By Man, and by the Angel Host,
By Earth, and Sea, and Heaven! AMEN.

46. *EASTER EVEN.*[6]

The blessed Rest of the Grave.

1 UPON the sixth day of the week
The first Man had his birth,
In God's own image bright and pure
Created from the earth:

2 Christ on the sixth day of the week,
Our Second Adam, died,
And by our Second Adam's Death
We were revivified.

3 Upon the seventh day of the week
God from His work did rest,
And on that holy Sabbath-Day
The works of God were blest:

4 Upon the seventh day of the week
Christ in the Grave did rest;
The Grave is now a holy place,
A Sabbath for the blest.

[6] Parts of Hymns Nos. 116 and 123 may also be used.

5 By tasting the forbidden Tree
Man fell in Paradise;
And on the Tree Christ tasted Death,
And by His Death we rise.

6 Christ in a Garden buried lay,
Which spring-flowers did adorn;
And there our Resurrection bloom'd
On the bright Easter Morn.

7 The Grave itself a Garden is,
Where loveliest flowers abound;
Since Christ, our never-fading Life,
Sprang from that holy ground.

8 Christ by the Spirit once was born
Pure from the Virgin's womb,
And by the Spirit was again
Born from the Virgin Tomb.

9 O give us grace to die to sin,
That we, O Lord, may have
A holy, happy Rest in Thee,
A Sabbath in the Grave.

10 Thou, Lord, baptiz'd in Thine own blood,
And buried in the Grave,
Didst raise Thyself to endless life,
Omnipotent to save.

11 Baptiz'd into Thy death we died,
And buried were with Thee,
That we might live with Thee to God,
And ever blest may be.

12 Lord, through the Grave and gate of Death
May we, with Thee, arise
To an eternal Easter-Day
Of glory in the skies! AMEN.

47. *EASTER.*

1 HALLELUJAH! Hallelujah! Hearts to heaven and voices raise;
Sing to God a hymn of gladness, sing to God a hymn of praise;
He Who on the Cross a Victim for the World's salvation bled,
JESUS CHRIST, the King of Glory, now is risèn from the dead.

2 Now the iron bars are broken, Christ from death to life is born,
Glorious life, and life immortal, on the holy Easter Morn:
Christ has triumph'd and we conquer by His mighty enterprise,
We with Him to Life eternal by His Resurrection rise.

3 Christ is risèn, Christ the First-fruits of the holy Harvest-field,
Which will all its full abundance at His Second Coming yield;
When the golden ears of Harvest will their heads before Him wave,
Ripen'd by His glorious sunshine from the furrows of the Grave.

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[7] The three following Hymns, Nos. 48, 49, 50, may also be used on this day; and during Easter Week, also 116 and 123.

4 Christ is risèn; We are risèn. Shed upon us heavenly grace,
Rain and dew and gleams of glory from the brightness of Thy Face,
That we, with our hearts in Heaven, here on earth may fruitful be,
And by Angel-hands be gather'd, and be ever, Lord, with Thee.

5 Hallelujah! Hallelujah! Glory be to God on high,
Hallelujah! to the Saviour, Who has gain'd the victory;
Hallelujah! to the Spirit, Fount of Love and Sanctity;
Hallelujah! Hallelujah! to the Triune Majesty! AMEN.

48. *EASTER.*

1 LORD, Thy glorious Resurrection
Is a fallen World's erection,
Man in Thee is glorified;
Bliss for which the Patriarchs panted,
Joys by holy psalmists chanted,
Now in Thee are verified.

2 Oracles of former ages,
Veil'd in dim prophetic pages,
Now lie open to the sight;
Now the Types, which glimmer'd darkling
In the twilight gloom, are sparkling
In the blaze of noonday light.

3 Isaac from the wood is risen;
Joseph issues from the prison:
See the Paschal Lamb which saves;
Israel through the sea is landed,
Pharaoh and his hosts are stranded,
And are whelmèd in the waves.

4 See the cloudy Pillar leading,
Rock refreshing, Manna feeding;
Joshua fights and Moses prays;
See the lifted Wave-sheaf, cheering
Pledge of Harvest-fruits appearing,
Joyful dawn of happy days.

5 Samson see at night uptearing
Gaza's brazen gates, and bearing
Tow'rd the top of Hebron's hill;
Jonah comes from stormy surges,
From his three-days' grave emerges,
Bids beware of coming ill.

6 Thus Thy Resurrection's glory
Sheds a light on ancient story;
And it casts a forward ray,
Beacon-light of solemn warning,
To the dawn of that great Morning
Ushering in the Judgment Day.

7 Ever since Thy Death and Rising
Thou the Nations art baptizing
In Thy Death's similitude;
Dead to sin, and ever dying,
And our members mortifying,
May we walk with life renew'd!

8 Forth from Thy first Easter going
Sundays are for ever flowing
Onward to a boundless sea;
Lord, may they for Thee prepare us,
On a holy river bear us
To a calm Eternity!

9 Glory be to God the Father,
And to Him who all does gather
In Himself, the Eternal Son,
And the dead to life upraises;
And to Holy Ghost be praises;
Glory to the Three in One. AMEN.

49. *MONDAY IN EASTER WEEK.*

The Walk of the two Disciples with Christ to Emmaus on the evening of His Resurrection: see the Gospel for this Day.

1 WHEN two Friends on Easter-day
To Emmaus bent their way,
On that Paschal-eventide
Christ was walking at their side:
And their hearts within them glow'd
When Himself to them He show'd
In the Scriptures as a King
Glorified by suffering.

2 Thou art ever with us, Lord,
Walking in Thy Holy Word;
And Thy Voice, O Saviour dear,
In that Holy Word we hear;
What the holy Prophets meant
In the Ancient Testament,
Thou art opening to our view,
Lord, for ever in the New.

3 And we, Lord, Thy presence feel
When we at Thy Table kneel;
When we feed upon Thee there,
We too at Emmaus are;
Then our eyes are openèd
In the "breaking of the Bread;"
Faith Thee alway present sees
In Thy holy Mysteries.

4 Though not kenn'd by carnal eye,
Yet we know Thee ever nigh;
Though Thou art much further gone,[8]
Even to Thy heavenly Throne,
Yet we, Lord, behold Thy face
Beaming in Thy means of Grace:
There Thou walkest by our side,
There with us Thou dost abide.

[8] See Luke xxiv. 28.

5 Be with us in weal and woe
As we on our journey go;
Be with us in every stage
Of our earthly pilgrimage;
And in death's dark eventide
May we see Thee at our side;
And when we arise, may we
Live for ever, Lord, with Thee! AMEN.

50. *TUESDAY IN EASTER WEEK.*[9]

"*Jesus said unto her* (Mary Magdalene), *Touch Me not, for I am not yet ascended to My Father.*" John xx. 17.

1 "TOUCH Me not," to Mary said
JESUS risen from the dead;
"For as yet I am not gone
Upward to My heavenly Throne;
Quit Me, bid My brethren know
To My God and theirs I go."

2 Not, O Lord, on earth art Thou
Present to our eye-sight now;
But with yearnings of our love
Cling we to Thee thron'd above;
Faith Thee sees in Heaven stand,
Faith there clasps Thee with her hand.

3 We with hearts and minds arise,
Touching Thee above the skies;
Lord, we touch Thee offering there
Incense of prevailing prayer;
Pleading in Thy Father's eyes
Thine atoning sacrifice.

4 Give us grace to touch aright,
Live by faith, and not by sight;
So, when earthly storms are o'er,
May we reach the peaceful shore,
And Thy heavenly Glory see,
Dwelling evermore with Thee! AMEN.

51. *FIRST SUNDAY AFTER EASTER.*

Christ's commands to St. Thomas and to Mary Magdalene compared.

1 THE wounds which Jesus once endured
Were stigmas of His shame;
But now they have for Him procured
An everlasting name.

2 The nail-prints and the lance's scar,
The work of fell despite,
His bright triumphal trophies are,
And badges of His Might.

[9] Hymn 12 may also be used.

3 "Behold these hands: at My command
Touch them," the Saviour cried;
"Reach hither, Thomas, reach thy hand,
And thrust it in My side."

4 Thomas obey'd the Saviour's word;
"My Lord and God," he said;
He own'd his Master and his Lord,
And to his GOD he pray'd.

5 O mighty Conqueror of the Grave!
To Thee be endless Praise
For all the proofs Thy Mercy gave
That Thou Thyself didst raise.

6 With Thee, O Lord, we upward tend,
With Thee Thy Members rise;
In Thine Ascension we ascend
To realms above the skies.

7 Praise, for the proofs that we receive
Through Thomas, Lord, from Thee;
He doubted, that we might believe,
And never doubtful be.

8 Praise also, for the lesson taught
To our fond human love,
When Thou didst raise a woman's thought
From earth to Heaven above:

9 "Touch me not, Mary, for as yet
I am not upward gone;
But touch Me when I shall be set
Upon My heavenly Throne."

10 Through Thomas we Thy Manhood know;
And through the Magdalene
We learn to touch, while here below,
Thy Deity unseen. AMEN.

52. *SECOND SUNDAY AFTER EASTER.*[1]

Christ as our Sacrifice for Sin, and also our Example of godly life; see the Collect, Epistle, and Gospel for the Week.

1 ELISHA'S servant and his staff
Could not the Child revive;[2]
But when to him Elisha came,
The Child by him did live.

2 The holy Prophet stretch'd his limbs
Upon that little child;
And soon the child wax'd warm with life
And on his Mother smiled.

[1] This Hymn was suggested by a Sermon of St. Augustine. The Hymn above, No. 14, and below, No. 65, may also be used.
[2] Kings iv. 29—31.

3 O Lord, the staff of Moses' Law,
Which Thou didst send before,
Declared Thy will, and show'd our death,
But could not life restore;

4 But CHRIST our great ELISHA came;
And to our narrow span
He did contract His Deity,
And God drew near to Man.

5 God did in Christ the cold poor limbs
Of our low World embrace,
God, joined to Man in Christ, revived
Our dead and fallen race.

6 Thou, coming down from Heaven to us,
Didst life by Death impart;
And Thou, O Lord, in life and death
Our perfect Pattern art.

7 O ye, who would for ever live
With Christ in heavenly bliss,
Conform'd to His Example be,
Let your mind be like His.

8 Stoop down, contract thyself, O Pride,
Become a little Child;
Be like to Him Who lowly was,
Meek, guileless, undefiled.

9 Take up thy cross, and in Christ's way
O let thy feet be set
Through Vale of low Gethsemane
To heavenly Olivet.

10 Glory to God the Father be,
Who sent His only Son;
Praise to the Son, and Holy Ghost;
Eternal Three in One. AMEN.

53. *THIRD SUNDAY AFTER EASTER.*[3]

The Sacrifice of the Paschal Lamb, the type of Christ, the passage of the Red Sea, and the Victory of the Israelites over their enemies the Egyptians (figurative of the Triumph achieved for all true Israelites by the Death and Resurrection of Christ), having been commemorated at Easter, the Church proceeds in her Proper Lessons for the Season to set before us the precepts and warnings derived from the History of the Israelites, especially in the delivery of the Law, and in the divine judgments upon Korah and his company (Numb. xvi.), *and upon those who were seduced by Baluam tempting to Idolatry and fleshly lusts* (Numb. xxv.); *and she inculcates the doctrines and warnings thence derived, in the Collect for this Week, and in the Epistle: "Dearly Beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts."* 1 Pet. ii. 11.

1 SAVED by Thy Blood, the Red Sea pass'd,
Our Foes o'erthrown by Thee,
Strangers in this world's Wilderness,
And Pilgrims, Lord, are we.

[3] The Hymn below, No. 72, may also be used.

2 But Thou art with with us; in the night
Thy shining Pillar leads;
In scorching sands Thy streams refresh,
Thy heavenly Manna feeds.

3 Thy Church, O Saviour, holds the Law
By Thy dread Godhead given,
Preaches Thy Word, and taught by Thee
Dispenses Grace from Heaven.

4 Therefore, though Korah should gainsay,
Thy Priesthood we revere;
And dread the doom of those who, Lord,
Uncall'd, to Thee come near.

5 Though Balaam eloquently preach,
And gladly greet Thy day,
Yet him we shun, if he allures
Thy flock from Thee to stray.

6 O keep us far from fleshly lusts;
For, cleansed, O Lord, by Thee,
Strangers in this world's wilderness
And Pilgrims here are we;

7 Obedient to Thy will, O Lord,
And by Thy bounty blest,
So may we reach our Promised Land,
The Canaan of our Rest!

8 Glory to God our Father give,
Glory to God the Son,
Glory to God the Holy Ghost;
Eternal Three in One. AMEN.

54. *FOURTH SUNDAY AFTER EASTER.*

The History of the Delivery of God's Law from Mount Sinai in the wilderness, in the Lessons of the Season, accompanied with the application made in the admonition of the Christian Apostle St. James, in the Epistles of those two Sundays, "*Be ye* doers *of the word, and not hearers only.*"

The period of the Forty Years' *Sojourn of the Israelites in the wilderness,* after *the Passover and the passage of the Red Sea, and* before *the entrance into Canaan, the type of heaven, is happily associated by the Church with this season of* Forty Days *between our Lord's Resurrection and His Ascension into the heavenly Jerusalem; and is made the occasion and groundwork of admonition to the Christian in his own course, from his Baptism into Christ's Death and Resurrection, and in his pilgrimage through this world to the heavenly Canaan of his rest and joy.*

1 FATHER of Lights! to Thee we pray,
Guide us and cheer us on our way;
Lift up Thy countenance divine,
And on our heavenward journey shine:
The joys of Earth are brief and vain,
Its radiant sunbeams quickly wane,

Thy Light no change or shadow knows,
But with eternal splendour glows.[4]

2 Thou, Lord, Who didst on Sinai's hill
In cloud and thunder speak Thy will,
And didst with Thine Almighty hand
Engrave on stone Thy dread command;
Write now the Law which Love imparts
Upon the tables of our hearts;
With Thy free Spirit us inspire,
Cheer us with light, and warm with fire.

3 No Mirror—where with flickering ray
The evanescent shadows play—
No—but a faithful Chart, O Lord,
To us is Thine unerring Word;
There with eyes riveted we trace
The roads and rivers of Thy Grace,
Which bear the pilgrim on his way
To realms of everlasting day.

4 Help us with faith Thy Word to read,
And in our lives show forth our Creed;
Like Christ to visit in distress
The widow and the fatherless;
Not by the lures of sin beguiled,
Not by the stains of sin defiled;
But walking in the light of love
To Thy Jerusalem above. AMEN.

55. *FIFTH SUNDAY AFTER EASTER, or the SUNDAY BEFORE THE ASCENSION.*

Christ, about to ascend into heaven, promises to send the Comforter after His Ascension; see the Gospel of the foregoing Week.

1 THOU bidd'st us "visit in distress[5]
The Widow and the Fatherless;"
And wilt Thou leave us comfortless?[6]
Wilt Thou depart?

2 Wilt Thou, O Lord, Thy Church forsake?
Must she a Widow's garments take?
Wilt Thou Thy children Orphans make?
Oh grief of heart!

3 No: Christ will visit in distress
The Widow and the Fatherless;
Seeming to leave you comfortless
He loves you most.

4 For He departs that He may send
Another Comforter and Friend,
To tarry with you till the end;
The Holy Ghost.

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[4] See James i. 17, part of the Epistle of the Week.
[5] James i. 27. The Epistle for the Week.
[6] "Orphans" in the original, John xiv. 18.

5 At Thy first Birth, Thou, Lord, didst wait,
And Forty Days from it didst date,
And then Thy Sion's Temple-gate
Did welcome Thee ; [7]

6 Old age [8] with joy saw Thee appear,
And Widowhood [9] found comfort there ;
Perhaps the Doves [1] then offer'd were
A Prophecy.

7 The Fortieth from Thy second Birth
To endless life from womb of Earth
Will be a Day of joy and mirth
In realms above ;

8 For now Thy earthly course will end,
To Sion's gates Thou wilt ascend,
To be our great High Priest, and send
The heavenly Dove.

9 Why then this sorrow and dismay ?
'Tis good that He should go away ;
He goes before, for you to pray,
And never cease ;

10 He goes as Man, that you may see
By Faith His present Deity,
And here the Comforter may be,
To give you peace.

11 Therefore to Father praises be,
To Son, and, Holy Ghost, to Thee,
Praise to One God eternally,
And Persons Three. AMEN.

56. *ROGATION DAYS. Monday, Tuesday, and Wednesday before the ASCENSION ; see Hymn* 124 *for Missions ; and Hymn* 130.

1 FATHER, we humbly pray
To Thee in whom we live ;
Our countless sins, for Jesu's sake,
Forgive, O Lord, Forgive.

2 We have unthankful been
For all Thy tender care ;
Thy righteous anger we deserve ;
But Spare, O Father, Spare.

3 The creatures of Thy Hand
Made for Thy Glory are ;
But we Thy creatures have abused ;
Spare us, O Father, Spare.

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[7] At Christ's Presentation in the Temple, forty days after His Nativity. Luke ii. 22—27.
[8] In Simeon, at Christ's Presentation in the Temple. Luke ii. 25.
[9] In Anna. Luke ii. 27. [1] Luke ii. 24.

4 From Plague and Pestilence,
From Famine, Fire, and Sword,
From Storm and Flood, from Dearth and Drought,
Deliver us, O Lord.

5 From hard and stubborn hearts,
Scorning Thy holy Word,
From Discord, Strife, and Heresy,
Deliver us, O Lord.

6 With genial rains and dews
Temper the circling year,
With golden sunshine and fresh breeze;
Hear us, O Father, hear.

7 Sheepfolds and Garners fill,
The Homestead and the Stall;
Orchards and Gardens crown with Fruits,
Maker and Lord of all!

8 Love in our households breathe,
Hearts ready to obey
As in Thy sight, and as to Thee,
Give us, O Lord, we pray.

9 Bless, Lord, Thy Holy Church,
With heavenly graces bless,
That it may flourish and abound
In love and godliness.

10 Bless, Lord, our gracious Queen,
With Thy best bounties bless;
Grant her a long and glorious Reign
In peace and quietness.

11 Bishops and Clergy bless;
Holy and grave and wise,
Faithful and zealous may they be
In all their ministries.

12 Our ancient Minsters bless,
Where deep-toned organs peal;
And Village-Churches among trees,
Where peaceful peasants kneel.

13 Our Schools of Learning bless,
Our Colleges and Halls;
May Piety and Wisdom dwell
Alway within their walls.

14 Counsel in Senates give,
Justice and Law maintain;
And make Contentment in all hearts
And Loyalty to reign.

15 Our Fleets and Armies bless
With Courage from on high;
And in all just and righteous wars
Give them the Victory.

16 The Widow desolate,
The Children fatherless,
All who in grief and sorrow are,
Comfort, O Lord, and bless.

17 The erring and in sin,
All, Lord, who from Thee stray,
Bring them O bring them back again
To Thy most holy Way.

18 All who to heathen climes
Go forth and preach Thy Word,
Bearing glad tidings of good things,
Speed them and help them, Lord.

19 May all who sit in gloom
Thy glorious light behold,
One Faith, one Lord and Father own,
One Shepherd, and one Fold!

20 So may we all with Christ
To highest heaven ascend,
And Hallelujahs sing to Thee
For ages without end! AMEN.

57. *ASCENSION DAY.*[2]

1 SEE the Conqueror mounts in triumph, see the King in royal state,
Riding on the clouds His chariot, to His Heavenly Palace-gate;
Hark, the quires of angel voices joyful HALLELUJAHS sing,
And the portals high are lifted, to receive their heavenly King.

2 Who is this that comes in glory, with the trump of jubilee?
Lord of battles, God of armies, He has gain'd the victory;
He Who on the Cross did suffer, He Who from the grave arose,
He has vanquish'd Sin and Satan, He by death has spoil'd His foes.

3 While He lifts His hands in blessing, He is parted from His friends;
While their eager eyes behold Him, He upon the clouds ascends;
He who walk'd with God and pleas'd Him, preaching truth and doom to come,
Christ, our Enoch, is translated to His everlasting home.

4 Now our heavenly Aaron enters with His blood within the veil;
Now our Joshua comes to Canaan, and the kings before him quail;
Now He plants the tribes of Israel in their promised resting-place;
Now our great Elijah offers double portion of His grace.

5 THOU hast raised our human nature on the clouds to God's right hand,
There we sit in heavenly places, there with Thee in glory stand;
JESUS reigns, adored by Angels; Man with God is on the Throne;
Mighty Lord, in Thine Ascension we by faith behold our own.

6 Holy Ghost, Illuminator, shed Thy beams upon our eyes,
Help us to look up with Stephen, and to see beyond the skies
Where the Son of Man in glory standing is at God's right hand,
Beckoning on His Martyr army, succouring His faithful band.

[2] The Hymn above, No. 37, may also be used at this season.

7 See Him Who is gone before us heavenly mansions to prepare,
See Him Who is ever pleading for us with prevailing prayer;
See Him Who with sound of trumpet and with His angelic train
Summoning the World to Judgment on the clouds will come again.

8 Raise us, Lord, from earth to heaven; give us wings of faith and love,
Gales of holy aspirations wafting us to realms above;
That with hearts and minds uplifted we with Thee our King may dwell,
Where Thou sittest thron'd in glory in Thy heavenly Citadel;

9 So at last, when Thou appearest, we from out our graves may spring,
With our youth renew'd like eagles, flocking round our heavenly King,
Caught up on the clouds of heaven, and may meet Thee in the air,
Rise to realms where Thou art reigning, and may reign for ever there.

10 Glory be to God the Father, Glory be to God the Son,
Dying, ris'n, ascending for us, Who the heavenly realm has won;
Glory to the Holy Spirit; to One God in Persons Three
Glory both in earth and heaven, glory, endless glory, be! AMEN.

58. *SUNDAY AFTER ASCENSION DAY.*[3]

Christ ascended into heaven in order that "we might have a strong consolation, who have fled for refuge to lay hold on the Hope set before us," (as an Anchor laid out by a rope from a ship,) "which Hope we have as an Anchor of the soul both sure and steadfast, and which entereth into that within the veil, whither the Forerunner is for us entered, even Jesus." Heb. vi. 18—20.

1 ON the dark billows of the world
Distrest by storms are we;
Toss'd in a weather-beaten bark,
Upon a troubled sea.

2 O Lord, the Vessel of Thy Church
Now rides upon the wave,
And now with sudden plunge it seems
To founder in the grave.

3 But wherefore should we fear, since Thou
Art now gone up on high;
And sittest on Thy heavenly throne
In glorious Majesty?

4 The Night and Day, O Lord, are Thine;
The Sea obeys Thy will;
The Waves which rise at Thy command
At Thy command are still.

5 We have an Anchor; *other* ships
Are anchor'd in the sea;
We, Lord, a surer Anchor have—
Our Anchor is in Thee.

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[3] The Hymn above, No. 37, may also be used.

6 With *downward* cables *other* ships
On earthly hopes depend;
But *we*, who safer moorings have,
A *heavenward* line extend.

7 Through the bright ether's liquid sea
That viewless line ascends,
By Thine Ascension borne to Heaven
Fix'd on Thy Throne it ends.

8 By it we firmly anchor'd are
In deep tranquillity;
And with tenacious grasp of Faith
We cling by it to Thee.

9 Therefore, though Tempests round us rage,
Our Vessel safely rides;
Beneath the surge of fiercest seas
A crystal calm abides.

10 With patience, Lord, we wait on Thee
For succour in distress;
On Thee we wait, to Thee we pray,
Leave us not comfortless;

11 But send us, Lord, the Holy Ghost,
To fill our languid sails,
And waft us onward in our course
With His propitious gales;

12 So when our earthly Voyage is done,
And all our labours cease,
In the calm haven we may rest
Of everlasting peace. AMEN.

59. *WHITSUNDAY.*[4]

1 WHEN the Lord of Hosts ascended
To His heavenly citadel,
Soon the Holy Ghost descended,
Sent by Him with men to dwell;
Sign of Christ's Inauguration
In the Kingdom of His Power.
Largess of His Coronation,
Royal Bounty, promised Dower.

2 When the faithful were assembled
On the Day of Pentecost,
Wind it rush'd, the place it trembled,
Came from heav'n the Holy Ghost;
Golden shower of consecration,
Tongues of fire were on them shed;
And that holy dedication
Made an altar of each head.

[4] The Hymns below, Nos. 60, 61, and above, No. 30, may also be used.

3 With his sickle each Apostle
Whitening fields goes forth to reap:
And the festive pentecostal
Harvest-Home of souls they keep;[5]
God with holy flame from heaven
Writes on hearts the law of Love;[6]
Jubilee[7] of sins forgiven
Sounds its trumpet from above.

4 Holy Ghost, Divine Creator,
Who didst on the waters move;
Holy Ghost, Regenerator,
Author of all life and love;
Holy Ghost, Illuminator,
Thou Who didst with fire baptize;
Holy Ghost, Great Renovator,
Come, the World evangelize!

5 Not in fire from heav'n descending,
Not in earthquake, nor in shower,
Not in wind the mountains rending,
Now, O Lord, we seek Thy Power;
But in holy aspirations
Do we seek and find Thee, Lord,
And in quiet meditations
On Thy everlasting Word.

6 With the kneeling congregation
Thou art in the House of Prayer;
Laver of Regeneration
Is o'ershadow'd by Thee there;
Thou dost shed at Confirmation
From Thy wing a Gift of Grace;
Eucharistic Celebration
Has revealings of Thy Face.

7 Guide of erring, go before us;
Breeze in heat, refresh our soul;
Shed Thy genial lustre o'er us;
Balm of sickness, make us whole;
In the hour of trouble hear us;
After labour give repose;
In the days of sorrow cheer us;
Guard in danger from our foes.

8 Strengthen, warm, and purify us;
From the bands of sin release;
Comfort, counsel, sanctify us;
Give us love, and joy, and peace;

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[5] The Feast of Pentecost introduced the Wheat Harvest.

[6] The Law of Moses was given on Mount Sinai, fifty days after the Passover.

[7] The Fiftieth year was the year of Jubilee; so Pentecost, or the Fiftieth day, introduced the Christian Jubilee, when the Apostles began to preach Remission of Sins to all Nations.

Faith, and hope, and resignation
Breathe upon us with Thy Breath ;
Give us heavenly consolation
In the solemn hour of death.

9 So when Earth with fruit aboundeth,
And shall Angel Reapers see,
And the great Archangel soundeth
God's eternal Jubilee,
We may join their gratulation,
And to Father and to Son
And to Spirit, adoration
Ever give, blest Three in One.
AMEN.

60. *MONDAY IN WHITSUN WEEK.*

Contrast of the building of Babel with that of the Christian Sion, built up by the Holy Ghost at Pentecost, as seen in the First Lesson of the Day, and in the Services of the Season.

1 ONCE all the Nations were as one,
And all did speak one speech ;
But Pride said, "Come, and build a Tower
Whose top to Heaven may reach."

2 To see that City and the Tower,
Which men did build, God came ;
Scatter'd the builders, blasts the work ;
Confusion[8] is its name.

3 Another Tower and City now
Is builded, Lord, by Thee ;
Thy Sion, not uprear'd by Pride,
But by Humility.

4 Exalted by Thy lowliness
Thou art to Glory gone ;
The SPIRIT to the Builders' Thou
Dost send, to make them One.

5 One Lord, One Faith, One Fount of grace
Thy Holy City knows ;
And thence One Gospel in the streams
Of every Language flows.

6 Give us the Holy Spirit, Lord ;
No pride nor strife be ours ;
Not Babel-builders may we be,
But strengthen Sion's towers.

7 So may we in Thy Sion dwell,
Jerusalem above ;
Where but one Language will be heard,
And that one Language, Love.

[8] Babel means *confusion*. Gen. xi. 9.

8 With joyful song and jubilee
This holy time we greet;
Praising the Father, and the Son,
And Heavenly Paraclete. AMEN.

61. *TUESDAY IN WHITSUN WEEK.*[9]

The Holy Spirit is sovereign and free in His operations, and the Giver of all Spiritual Gifts, as is declared in the Proper Lesson for yesterday (1 Cor. xii.); *and not tied to any particular place, as is shown in the First Lesson of yesterday evening by the history of Eldad and Medad* (Numb. xi. 24—30); *nor confined to particular persons, but sometimes is given to evil men, as in the case of Saul* (1 Sam. xix. 18—24); *and His gifts may be abused by those who have them* (1 Cor. xiv.); *and the true characteristics of the profitable use of His gifts are Love and tendency to edification, as is shown in that Lesson, and also in the Second Lesson for this Evening* (1 John iv.). *Thus, while the Independence, Omnipotence, and Loving-kindness of the Holy Spirit are manifested, it follows also, that, although Almighty God be not tied to any special means for the bestowal of the Holy Spirit, yet, since He has been pleased to institute and prescribe certain regular means for the conveyance of His grace to us, which are pointed out in the Second Lesson for this Morning* (1 Thess. v. 12—24), *and in the Epistle of this Day, concerning the Apostolic rite of Confirmation* (Acts viii. 14—17), *we are bound to use those means for the reception of Divine Grace, which we derive through the means from Him Who instituted the means, and Who is pleased to work by them.*

1 NOT bound by chains, nor pent in cells,
Of person or of place,
But like the air, untrammell'd blow
The breezes of Thy Grace.

2 Not only Moses in the cloud
With heavenly flame was fired;
Eldad and Medad in the camp
Were, Lord, by Thee inspired.

3 A Balaam and a Caiaphas
May prophesy of Thee;
Saul also may, though David's foe,
Among the Prophets be.

4 Not Prophecy, nor Tongues, nor Faith
That mountains could remove,
Will profit him who has those gifts,
Without the grace of Love.

5 As Beacons fade, though some may live
Saved by their guiding ray,
So he who does to others preach
May be a cast-away.

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[9] The Hymn for Quinquagesima (above No. 30) may also be used at this season.

6 The Spirit is not tied to means,
But sovereign is and free;
But when Thou hast prescribed the means,
Tied to those means are we.

7 No Pharpars or Abanas, Lord,
To Jordan we prefer;
But in Thy order'd means of Grace
We seek the Comforter.

8 We love the means, for they are Thine,
Which heavenly life impart;
They channels are through which it flows,
But Thou the Fountain art.

9 The vessel of our thirsting hearts
To Thee in them we bring;
O grant us, Lord, in Heaven to drink
Of Thine Eternal spring!

10 To Father, Son, and Holy Ghost,
One God and Persons Three,
For gifts of grace, and hopes of bliss,
All praise and glory be. AMEN.

HYMN for EMBER DAYS, being the Wednesday, Friday, and Saturday after *Whitsunday;* see below, No 120.

62. *TRINITY SUNDAY.*[1]

Hymn to the Blessed Trinity.

1 HOLY, HOLY, HOLY, Lord,
God of Hosts, Eternal King,
By the heavens and earth ador'd;
Angels and Archangels sing,
Chanting everlastingly,
To the Blessèd Trinity.

2 Since by Thee were all things made,
And in Thee do all things live,
Be to Thee all honour paid,
Praise to Thee let all things give,
Singing everlastingly
To the Blessèd Trinity.

3 Thousands, tens of Thousands, stand,
Spirits blest, before the Throne,
Speeding thence at Thy command,
And, when Thy behests are done,
Singing everlastingly
To the Blessèd Trinity.

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[1] The Hymn above, No. 3, may also be used.

4 Cherubim and Seraphim
Veil their faces with their wings;
Eyes of Angels are too dim
To behold the King of Kings,
While they sing eternally
To the Blessèd Trinity.

5 Thee Apostles, Prophets Thee,
Thee the noble Martyr band,
Praise with solemn jubilee;
Thee the Church in every land,
Singing everlastingly
To the Blessèd Trinity.

6 In Thy Name baptiz'd are we,
With Thy Blessing are dismiss'd;
And Thrice-Holy chant to Thee
In the sacred Eucharist;
Life is one Doxology
To the Blessèd Trinity.

7 To the Father, and the Son
Who for us vouchsafed to die,
And to God the Holy One
Who the Church doth sanctify,
Sing we with glad jubilee,
Hallelujah! Lord, to Thee.

8 Hallelujah! Lord, to Thee,
Father, Son, and Holy Ghost;
Godhead One, and Persons Three;
Join us with the heavenly Host,
Singing everlastingly
To the Blessèd Trinity! AMEN.

63. *FIRST SUNDAY AFTER TRINITY.*[2]

The intermediate state (i. e. *the state of the soul* after *death, and* before *the Resurrection of the Body and the Day of Judgment*) *as revealed by our Lord in the Gospel of the Week.*

1 WHEN from the body freed by death,
And from this world of woe,
The spirit of the just departs,—
Then whither does it go?

2 The soul of Lazarus, who lay
Sick, destitute, forlorn,
To Abraham's Bosom went at death,[3]
On wings of Angels borne.

3 The soul of him[4] that pray'd in death
To Christ with tears and cries,
Went from the cross on that same day
With Christ to Paradise.

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[2] Parts of Hymns 46 and 116 may also be used.
[3] Luke xvi. 22. [4] The penitent thief, Luke xxiii. 43.

4 In Abraham's bosom faithful souls
Of every age are blest,
And at a holy banquet there
Refreshment find, and rest.

5 And Paradise a Garden is
Of holy fruits and flowers,
Where faithful souls hold converse sweet,
As in an Eden's bowers.

6 In that fair Garden faithful souls
In blissful calmness dwell,
Till the last Trumpet shall awake
Each body from its cell.

7 The Father of all spirits then
Will soul and flesh unite,
And bring them both, in glory join'd,
To raptures infinite.

8 Why therefore mourn, as without hope?
Nay, rather praises give,
For all who *have in Jesus died,*
Have now *begun to live.*

9 O may we so our bodies use,
And so our souls employ,
That Paradise may be our path
To everlasting joy!

10 To Father, and to Son, Who made
The Grave a gate to Heaven,
And to the Blessed Comforter,
Eternal praise be given. AMEN.

64. *SECOND SUNDAY AFTER TRINITY.*

On the triumphs of Joshua and Deborah as seen in the First Lessons of the Season; figurative of the Victories of CHRIST.

1 WHEN we the mighty acts of Joshua see,
And conquering arms, we think, O LORD, of Thee;
Kings flee to rocks, but, drawn from their retreat,
Are placed by him beneath his captains' feet;
His triumph sheds a bright prophetic gleam
Of that great Day, when Thou wilt reign supreme;
For, KING of Kings and LORD of Lords art Thou;
And at the Name of JESUS all shall bow.

2 "Sun, stand thou still on Gibeon, and thou
Moon, in the vale of Ajalon!" they bow
At his command. So by the Sovereign Will
Of JESUS will the Sun and Moon stand still,
Till HE His foes has routed at that Day,
And then the heavens and earth will flee away:
For KING of Kings and LORD of Lords art Thou;
And at the Name of JESUS all shall bow.

3 When we the valiant acts of Deborah see,
And hear her song, we think, O LORD, of Thee;
Awake, Awake!—Thou, Lord, dost courage give;
Weak are made strong, dead at Thy bidding live;
Spear, shield, and sword, horse, chariots, vain are all;
By feeble woman's hands proud Siseras fall;
For Thee with swollen tide old Kishon flows;
Stars in their courses fight against Thy foes.

4 O Lord, where'er we in the Scriptures look,
We see Thy triumphs blazon'd in Thy Book;
Thou dost Thy servants with Thy love inspire,
And warm Thy soldiers with a Seraph's fire;
Weak women, wafted onward by Thy breath,
Lead martyrs' lives, and die a martyr's death;
Whatever great, or good, or fair we see,
O mighty, loving LORD, we think of Thee. AMEN.

65. *THIRD SUNDAY AFTER TRINITY.*[5]

Christ's love for the Lost Sheep, as seen in the Gospel of the Week.

1 O WONDROUS love, that He, whose bliss
No mortal can conceive,
To seek Mankind, His long-lost sheep,
His heavenly Fold should leave!

2 O wondrous love! that God's own Son
His soul should deign to give,
That by the Heavenly Shepherd's death
The long-lost sheep might live!

3 Despising shame, foreseeing joy,[6]
The crown of thorns He wears,
And on the Cross His long-lost sheep
Raised on His shoulders bears;

4 Bears it to heaven, in pastures green
That alway it may be,
And near fresh streams, and in His fold
Live everlastingly.

5 O love the Shepherd of the Sheep,
And hear the Shepherd's voice;
Then ever with the ninety-nine
Thou, lost one, wilt rejoice.

6 Praise to the Father, and to Him
Who seeks and saves the lost,
Praise, everlasting praise, be given;
And to the Holy Ghost. AMEN.

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[5] The Hymn above, No, 67, may also be used.
[6] Heb. xii. 2.

66. *FOURTH SUNDAY AFTER TRINITY.*[7]

The natural world, represented in the Epistle of the Week as travailing in pain for a more glorious state of existence after the General Resurrection.

1 O Lord, how alter'd is the face
Of this World, once so fair!
The lands where Eden's garden bloom'd
Now thorns and thistles bear.

2 The Ground, where once unbidden fruits
Enrich'd the fertile field,
Now hardly will with painful toil
A scanty produce yield.

3 Earth, once made beautiful for man,
Was blighted by his Fall;
And now with sympathizing grief
Weeps at his funeral.

4 But lo! the second Adam, Christ,
A blessèd hope displays,
That He will Adam's fallen race
To bliss and glory raise.

5 O Lord, Thy Gospel reaches down
From Man to suffering Earth;
She travails now in pangs and throes
For that Day's glorious Birth.

6 That Birth through Death will raise her up
From sorrow and distress;
New Heavens and Earth will then be born,
"Where dwelleth righteousness,"[8]

7 The Heavens and Earth, when cleans'd by fire
From all things that defile,
Will on that Resurrection's morn
Rise from their funeral pile.

8 Who shall the future glories tell
Of that fair Paradise?
Where God says little, they who are
Most silent, are most wise.

9 To God Triune be thanks and praise
For what His Word reveals;
Nor let Him less be glorified
For what that Word conceals. Amen.

67. *FIFTH SUNDAY AFTER TRINITY.*[9]

The history of the prophet Samuel, as presented in the First Lessons of this Season.

1 O Lord, Who didst a Samuel give
To Hannah's earnest prayers and tears;

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[7] The Hymn No. 67 may also be used.

[8] 2 Pet. iii. 13.

[9] The Second Hymn for the First Sunday in Lent, No. 33, referring to the History of David and Goliath, may also be used, and Hymn 9, referring to the Gospel.

Grant us a fervent heart to pray,
In all our sorrows, hopes, and fears.

2 O Lord, in Whom she did rejoice,
Extolling Thee her God and King;
Grant us Thy Grace, for all Thy gifts
A glad Magnificat to sing.

3 O Lord, to Whom with joyful heart
Hannah her much-loved Samuel gave;
Grant us Thy grace to bring the best
To Thee from Whom we all things have.

4 Thou at Whose calling he replied,
"Speak, for Thy servant heareth, Lord,"
O give us ready ears to hear
And willing hearts to do Thy Word.

5 "It is the Lord,"[1] thus Eli said,
"Hide nothing from me, O my son;"
So grant us grace in deepest grief
To say, "Thy Will, not mine, be done!"

6 Will God be pleased with fat of rams?[2]
Will He accept them as a price?
O grant us ever grace to pay
Obedience, our best sacrifice.

7 To Father, Son, and Holy Ghost,
Be Prayer and Praise and Thanks addrest;
O grant us grace to give ourselves
To Thee, and be for ever blest. AMEN.

68. *SIXTH SUNDAY AFTER TRINITY.*

The Christian's Death unto sin, and Resurrection unto life, in the Holy Sacrament of Baptism, as presented in the Epistle of the Week; and the Christian's prayer for Love, in the Collect of the Week.

1 O LOVING Jesu, for us crucified,
We who are Thine together with Thee died;
We, Lord, with Thee were buried in the grave,
When Thy Baptismal Waters us did lave.

2 O mighty Jesu, Who for us art risen,
We who are Thine then rose from sin's dark prison;
We by Thy power Death's iron bars did break;
New life is ours and glory for Thy sake.

3 O Conqueror Jesu, Who art mounted high,
Bearing with Thee Thy Members to the sky,
Lift us, O lift us, in Thy glorious flight,
From Earth to realms of everlasting light.

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[1] 1 Sam. iii. 17, 18. [2] 1 Sam. xv. 22.

4 O King of Glory, from Thy Throne above
Who didst the Spirit send of peace and love,
His silver wings a heavenward course will hold,
Give us His wings, and feathers as of gold.

5 O God Triune, baptizèd in Thy Name,
We pray for heavenly light and holy flame,
That firm in Faith, and walking in Thy Love,
We may Thee alway praise in bliss above. AMEN.

69. *SEVENTH SUNDAY AFTER TRINITY.*[3]

"*Neither will I offer burnt Sacrifices unto the Lord my God of that which doth cost me nothing.*" 2 Sam. xxiv. 24. 1 Chron. xxi. 24.

1 LORD, not with poor and paltry gifts,
And costless offerings,
Approach we to Thy Throne of Grace,
Thou King of kings.

2 Salem beheld the Patriarch come
An only Son to slay;
O make us on Thine altar, Lord,
Our Isaac lay.

3 There David said, "I serve not God
With that which costs me nought;"
So may our best by us to Thee,
O Lord, be brought.

4 Salem beheld Thy Temple rise
In state magnifical;[4]
May we be Temples, Lord, to Thee,
Who givest all.

5 There God the Father gave the Son,
The Son His Life did give,
That we by His most precious Death
Might ever live.

6 O spare not silver, grudge not gold,
That perishable pelf,
But freely give to Him, who gave
For you Himself.

7 Salem beheld the Holy Ghost
Come down in golden shower;
What gifts can we present to Him
For that blest dower?

8 Bring Mary's ointment, Widows' mites
Into God's treasury cast;
And never with a Judas say,
"Wherefore this waste?"

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[3] The Hymn below, No. 126, may also be used.
[4] 1 Chron. xxii. 5.

9 So may we like true Israelites
To Thine own Salem come,
And Treasure, House, and Father, have
In Heaven our Home.

10 To God the Father Praises give,
And Praise to God the Son,
O Praise the Holy Spirit, Praise
The Three in One. AMEN.

70. *EIGHTH SUNDAY AFTER TRINITY.*

Disobedience and its punishment, as seen in the history of the Prophet from Judah, contrasted with Obedience and its rewards, as seen in the history of the faithful Prophet Elijah, and also of the faithful Widow of Zarephath, or Sarepta; and as enforced by our Lord's words in the Gospel of the Week, "Beware of false Prophets," and "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of My Father which is in heaven."

1 NOT gifts of Prophecy can save,
Nor courage be our stay;
Lord, make us doers of Thy Word,
O teach us to obey.

2 If God command thee to abstain
From royal Bethel's fare,
Taste not its food, though Angel hands
Should spread a table there.

3 The obedient Seer[5] from Jordan's stream
To trickling Cherith fled;
Him there the Brook, in time of drought,
And hungry Ravens fed.

4 Go to Zidonian Zarephath,
To Jezebel's domain;[6]
Though Zidon's Queen may seek thy life,
A Widow shall sustain.

5 O Widow, fear not, but God's Seer
With thy last morsel feed;
Who, in His Prophets, gives to God,
Shall never suffer need.

6 Thy meal exhaustless is; to thee
Rivers of oil shall flow;
Obedience is thine Olive-yard,
Faith harvests can bestow.

7 By Faith and by Obedience
God's best rewards are won;
Thou dost His Prophet feed, and He
Restores to thee a son.

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[5] Elijah. 1 Kings xvii. 2, 3.

[6] 1 Kings xvii. 9.

8 Thy pious service is approved
And blest by love divine;
Widow of Zarephath, thy name
Shall in Christ's Gospel shine.[7]

9 To Father, Son, and Holy Ghost,
For Faith and Love we pray;
Thee ever may our voices praise,
And may our hearts obey! AMEN.

71. *History of Elijah the Prophet continued.*

1 "THE LORD is GOD! the LORD is GOD!"[8]
Lord, make us true to Thee,
Make us in courage and in zeal
Like to ELIJAH be!

2 If Thou dost bid us leave our home,
And go to Cherith's rill,
Or Zarephath, O speed us forth
Obedient to Thy will.

3 Help us in dark and evil days
To see Thee ever nigh,
And ever for the Truth to fight
Of God the Lord most High.

4 Though Baal's Priests four hundred be,
And we be left alone,
Yet on our Carmels let us stand,
And Thee, Thee only, own.

5 "The LORD is GOD! the LORD is God!"
The astonish'd people cry,
When water was lick'd up by fire
Down shooting from the sky.

6 And how may hearts by us be moved?
Where is our strength, O where?
Thou say'st,[9] that "righteous men prevail
By earnest fervent prayer."

7 Elijah's prayer revived the Child,
And brought that fire from high,
Elijah's prayer shut up the heaven,
His prayer unseal'd the sky.

8 Not in fierce fires, or furious winds,
Which rocks and mountains tear,[1]
But in the still small voice art Thou
Of inly-breathing Prayer.

9 O therefore, give us grace to pray;
And when beneath the shade
Of Earth's dark junipers we faint,[2]
Send Angels to our aid.

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[7] Luke iv. 26.
[8] The name ELIJAH means "The LORD is GOD."
[9] James v. 16, referring to the *prayers of Elijah*.
[1] See 1 Kings xix. 11, 12. [2] See 1 Kings xix. 5.

10 Strengthen'd by food of grace divine
May we to Horeb come,
Pilgrims through this world's wilderness
Travelling to Heaven, our home.

11 So, when our earthly race is run,
May we in glory rise,
Caught up to meet our coming Lord,
In chariots of the skies.

12 Transfigur'd [3] on Thy heavenly hill
May we in glory shine,
And ever see Thy blessed face,
And evermore be Thine!

13 To Father, Son, and Holy Ghost,
One God, in Persons Three,
Dominion, Adoration, Praise,
And Glory, ever be! AMEN.

72. *NINTH SUNDAY AFTER TRINITY.*

The Pilgrimage of the Israelites through the Wilderness to Canaan, represented in the Epistle of the Week, as typical of our Christian Journey through this world's wilderness to our heavenly Canaan.

1 IN all our wanderings here below
We see Thee, Lord, where'er we go;
From smitten Rock when waters flow
There Jesus bleeds.

2 Thy Word and Paschal festival,
Thy Church,—we see Thee in them all;
When showers of Manna round us fall,
Then Jesus feeds.

3 In all the gleams of grace divine
We see Thy holy Presence shine;
Pillar of Light, and heavenly sign;
There Jesus leads.

4 Our arm could not from Jesus free;
In our own strength no hope we see;
We lean not on ourselves, for we
Are broken reeds.

5 In all our long and weary way,
Pilgrims to Canaan, lest we stray,
Be Thou our Guide, be Thou our Stay
In all our needs.

6 Speed us, O speed us onward, Lord,
Supplies of heavenly grace afford,
And make us Thine in will and word,
And holy deeds.

7 So may we through Life's Desert go,
And come where fruits of Eshcol grow,
And crystal waters ever flow
In verdant meads;

[3] As Elijah was, at Christ's Transfiguration, Matt. xvii. 3.

8 And there to Father, and to Son
And Holy Ghost, Blest Three in One,
Sing ever praise, from Whom alone
All good proceeds. AMEN.

73. *TENTH SUNDAY AFTER TRINITY.*

"*And when He was come near He beheld the City, and wept over it.*"
Christ weeping over Jerusalem, in the Gospel of the Week.

1 WHEN David and his faithful friends
O'er Olivet did go,
Thrust forth from Sion by his son,
His tears began to flow.[4]

2 When scorn'd by Sion, David's Son
Look'd down from Olivet,
The countenance of Christ was sad,
His eyes with tears were wet.

3 While in the sun her Temple shines
With marble and with gold,
Christ weeps for her; His prescient Eyes
Her future doom behold.

4 Soon at the foot of Olivet,
In dark Gethsemane,
Thou, Lord, wilt weep with tears of blood,
In bitter Agony.

5 And, further west, another Hill
Has tears in store for Thee;
Thy Brow, Thy Hands, Thy Feet, Thy Side,
Will weep on Calvary.

6 O precious Tears, most precious Blood,
More costly than the dew
That falls on Hermon's hill, and rains
That Carmel's flowers renew.

7 For from those Tears and precious Blood,
As from prolific showers,
A blessèd Garden soon will bloom
Of heavenly Passion-flowers.

8 Thou, Lord, wilt rise from Calvary,
And through Gethsemane
From Sion pass to Olivet,
For glorious victory.

9 And then another Sion's gates
Will Thee, O Lord, enfold,
Thy heavenly Sion, ever bright
With precious stones and gold.

10 Thou wilt ascend from Olivet
In might and majesty,
And open wide those Heavenly gates
To all that follow Thee.

[4] 2 Sam. xv. 30.

11 And there Thou wilt for ever reign
A Conqueror and King;
That Victory was won by pain,
That Realm by suffering.

12 O weep with Christ on Olivet,
That ye with Christ may rise;
Ye sow in tears, to reap with Him
A Harvest in the Skies.

13 Glory to Father, and to Son,
For by His Death we live;
And glory to the Holy Ghost,
Eternal Glory, give. AMEN.

74. *ELEVENTH SUNDAY AFTER TRINITY.*[5]

Divine Grace is given, not to supersede human labour, but in order to quicken it, and that we, "plenteously bringing forth the fruit of good works, may be plenteously rewarded:" a doctrine inculcated in the Collect for the Day, and in St. Paul's words in the Epistle for the Week.

1 LORD, for Thy Grace's showers
We pray to Thee,
Not that our path with flowers
Bestrewn may be;
Not that our brows with roses
We may entwine,
Before their blossom closes,
Quaffing sweet wine.[6]

2 But, that like Trees fruit-laden
We may rejoice;
And old men, young, and maiden
May hear Thy voice,
"Come, and your Harvest gather,
Your ripe fields reap,
And with your heavenly Father
Harvest-Home keep."

3 For not, that ye like flowers
May be, or leaves,
Sends He His heavenly showers;
But for ripe sheaves.
To you His grace is given
Plenteous and free,
That ye, like corn, in heaven
Garner'd may be. AMEN.

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[5] The Hymns for Easter may be used with reference to the history of Christ's Resurrection in the Epistle of this Week. Also part of the Hymn for Ash-Wednesday, with reference to the Parable of the Pharisee and Publican in the Gospel.

[6] Wisdom ii. 7, 8.

75. *TWELFTH SUNDAY AFTER TRINITY.*

The Epistle for the Week (referring to Exodus xxxiv. 20—35) *compares the glory of the Mosaic Law with that of the Gospel, and contrasts the condition of the Israelites at the Delivery of the Law, with the privileges of those who live under the Gospel; and suggests their consequent duties of love to Him Who opens our eyes, and ears; see the Gospel where He says "Ephphatha, be thou opened."* (Mark vii. 34.)

1 Moses from Sinai brings the Law,
His face from glory gleams;
The People's eyes, bedimm'd by sin,
Are dazzled by its beams.

2 To shroud the glory of the Law,
Shining with heavenly grace,
And spare their feeble eyes He puts
A Veil upon His face.

3 Beam with Thy Spirit on our hearts,
Take off the Veil that we
May see the Glory of the Law,
Jesu, reveal'd in Thee!

4 Light up its Types and Prophecies,
Its moral Code unfold,
That we may all their glimmerings
Sunn'd forth in Thee behold.

5 If, in the twilight dim, the Law
Gleam'd with such lustre bright,
How glorious is the noonday sun
Of Evangelic Light!

6 If Thy bright beams on Moses' face
Did with such splendour shine,
How may we learn to gaze upon
Thy Countenance Divine?

7 Thou sayest, "without Holiness
No eye shall look on Thee."[7]
And "blessèd are the pure in heart,
For they God's face shall see."[8]

8 O, therefore, cleanse our sullied hearts,
Soften these hearts of stone,
That we may see Thee and may know
As we, O Lord, are known.[9]

9 Unseal our blinded eyes; to us
Say "*Ephphatha*," O Lord,
That we may hear Thy blessèd voice
And see Thee in Thy Word.

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[7] Heb. xii. 14. [8] Matt. v. 8.
[9] 1 Cor. xiii. 12.

10 To Father, Son, Whose Gospel gilds
The Law with glorious rays,
And to the Blessed Comforter,
Be everlasting praise. AMEN.

76. *THIRTEENTH SUNDAY AFTER TRINITY.*[1]

Christ's love to fallen Man, as seen in the Parable of the Good Samaritan in the Gospel of the Week; and the Preparatory character of the Mosaic Law, as typified in that Gospel, and as declared in the Epistle of the Week; in further illustration of last Sunday's Epistle

1 WHEN from the City of our God
Man wander'd far away,
He fell into the Tempter's hands,
Was stripp'd, and wounded lay.

2 The Priesthood and the Law came by,
And Man's sore plight espied,
They look'd upon our wounds, and then
Pass'd on the other side.

3 At length another Traveller came,
Sent down from God to Man,
One, Whom the Jew in bitter scorn
Call'd a Samaritan.[2]

4 He bound our wounds, and pour'd in oil
And wine with tender care,
And bore us to the Inn—His Church,—
And safely lodged us there.

5 He gave us to the Host in charge,
And, "At that future Day
When I shall come again," He said,
"I will Thy pains repay."

6 What beams of Grace and Mercy, Lord,
In Thy Example shine!
O may we give Thee thanks and praise
By showing love like Thine.

7 So may we at that future Day
With joy Thy Coming see,
And hear that blessing,—"What ye did
To mine, ye did to Me."[3] AMEN.

77. *The History of Sennacherib and Hezekiah.*

1 O KING of Kings, we Thee adore,
Thee, Lord, and Thee alone;
The Earth, O God, Thy footstool is,
The heaven of heavens Thy Throne.

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[1] No. 77 may also be used. [2] Christ; see John viii. 48.
[3] Matt. xxv. 40.

2 O Lord, Thou dost permit the proud
To work Thy will divine;
Sennacheribs Thy scourges are;
They are "a sword of Thine."[4]

3 Full often, Lord, that sword of Thine
Lays fenced cities waste;
And guilty Nations from their hand
Thy cup of fury taste.

4 The proud Avenger deems that he
Has made their rivers dry,
And Lebanons and Carmels spoil'd;
Blaspheming God most High.

5 But when Thy Hezekiahs pray,
And for Thy succour cry,
Spreading the letters of the Proud
Before Thy righteous Eye;

6 Then, Lord, Thy breath consumes the host;
And in their idol's fane
By sudden strokes from children's hands
Sennacheribs are slain.

7 O KING of kings, we Thee adore,
Thee, Lord, and Thee alone;
The Earth, O God, Thy footstool is,
The heaven of heavens Thy Throne. AMEN.

78. *FOURTEENTH SUNDAY AFTER TRINITY.*[5]

The thankful Samaritan, and the unthankful nine lepers in the Gospel of the Week.

1 "Go, show yourselves unto the Priests,"
Christ to Ten Lepers said;
All, as they went, were cleansed; but one
Turn'd back, and he obey'd.

2 By turning back he gain'd from Christ
A blessing for his soul;
"Arise, and go thy way in peace,
Thy faith hath made thee whole."

3 Lord, once afar removed from Thee
The race of Adam stood,
Tainted by Sin's foul Leprosy,
A wretched Brotherhood.

4 But Thou hast come from heaven to earth,
O gracious, loving Lord;
And by Thy sanctifying blood
We are to health restored.

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[4] Psalm xvii. 13.

[5] The Hymn below, No. 126, may also be used as a "Hymn of Thanksgiving."

5 Thy mercies on our weary souls
Fall like refreshing dews,
And ev'ry Day and ev'ry Hour
Thy gifts of grace renews.

6 We go unto Thy Priests, but first
Our Great High Priest we praise;
Turn back to Christ; for he who is
Most thankful, best obeys.

7 He who most thankful is to Christ,
He best in Christ believes;
And greater mercies, Lord, from Thee
By thankfulness receives.

8 To Father, Son, and Holy Ghost,
One God and Persons Three,
From Whom alone all good proceeds,
Be praise eternally. AMEN.

79. *FIFTEENTH SUNDAY AFTER TRINITY.*

"*Consider the Lilies of the Field.*" *Gospel of the Week.*

1 THE Lilies in the field that grow,
Cloth'd by Thy goodness shine,
And preach to all "O cast your care
On love and power divine."

2 The Lilies in the field that grow,
Or glisten in the glade,
Teach us how soon Life's flowers are blown,
And then how soon they fade.

3 The Lilies, that in winter die,
And in sweet spring-tide bloom,
Teach us how Christian Flowers of Faith
Will blossom from the Tomb.

4 The Christian soul that shines in peace
Mid cold neglects and scorns,
Gleams in the shade with silver light,
"A Lily among thorns."[6]

5 The Vine, whose branches, fed by sap,
Ripe golden clusters bear,
Teaches how join'd to Christ by grace
We live, and fruitful are.

6 The earth a holy Garden is,
An Eden to the wise;
And there God with us walks, as once
With man in Paradise.

7 Each plant a story has of grace,
A tale of love, to tell;
Each herb, to ears that listen, is
A living Parable.[7]

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[6] Song of Solomon, ii. 2. [7] Matt. xxiv. 32.

8 The lowliest hedgerow flowers, when view'd
By Faith, and cull'd by Love,
May weave a garland for the heads
Of saints in heaven above.

9 And e'en the thorny briars of pain
Which fringe life's tangled field,
Transform'd by grace may to their brows
A wreath of roses yield.

10 O therefore, to the Father praise,
To Son and Holy Ghost,
From all things be in Earth and Sea,
And from the heavenly Host! AMEN.

80. *SIXTEENTH SUNDAY AFTER TRINITY.*

The Raising of the Widow's Son at the Gate of Nain, in the Gospel of the Week.

1 O SAVIOUR, Who at Nain's Gate
Didst dry a Widow's tears,
And raise her only son, the prop
Of her declining years;

2 What joy was hers, when life return'd
Into that pallid face,
When he sat up, and when her son
The Mother did embrace!

3 And Oh, what holy raptures, Lord,
Thy saints in heaven await,
When they shall stand, upraised by Thee
At Thine own City's Gate!

4 Thy Nain, City of Delight,[8]
Will Thy blest Presence see;
Much People then will be with Christ,
A glorious company.

5 What ecstasy will then be theirs
In that blest City, Lord,
When Sons to Parents will by Thee
For ever be restored!

6 O grant us so together, Lord,
To live in holy love,
That we together may be join'd
In holy bliss above.

7 Members of Christ our bodies are,[9]
The Holy Spirit's shrine;[1]
O grant us so to use them now,
That they may be like Thine!

8 To Father, Son, and Holy Ghost,
Let every creature bow;
The Resurrection, and the Life,
O mighty Lord, art Thou! AMEN.

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[8] *Nain* means *Delight.*

[9] 1 Cor. vi. 15.

[1] 1 Cor. iii. 16. 2 Cor. vi. 16.

81. *SEVENTEENTH SUNDAY AFTER TRINITY.*

The Christian Church, its unity in Faith, Hope, and Charity, as declared in the Epistle for the Week.

1 Thou hast a Temple founded,
Lord, on Thyself the Rock;
By Faith securely grounded,
It stands the tempest's shock;
Its stones are all united
By the cement of Love;
Its spire of Hope is lighted
By sunbeams from above.

2 The Cross is on its portal
Which, with Thy blood[2] baptized,
Invites to joys immortal
The World evangelized;
Thy Grace is ever flowing
Throughout that Temple bright,
A Temple ever growing
In heavenly life and light.

3 Lord, make us by Thy merit
There lively stones to be;
Compacted by Thy Spirit
In bands of unity,
Jewels to deck for ever
The mural diadem,[3]
Which crowns the crystal river
Of New Jerusalem![4] Amen.

82. *EIGHTEENTH SUNDAY AFTER TRINITY.*

Love to God, and Love to Man in God, as taught in the Gospel of the Week.

1 As some fair River, from pure fount,
Which parts itself in twain,
With harvests crowns the water'd vale,
And gilds the fruitful plain;

2 So heavenly Love, in twofold stream,
Flows forth from source divine;
And fruits of Holiness and Peace
On its bright margin shine.

3 Since Thou, O Lord, our Father art,
And we Thy offspring are,
We love the creatures form'd by Thee,
And tended by Thy care.

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[2] As the door-posts of the Israelites, sprinkled by the blood of the Paschal lamb, secured those within them, so the Church offers salvation to all through the Blood of Christ, the Lamb of God.

[3] Rev. xxi. 19.

[4] Rev. xxii. 1.

4 Where'er we go, where'er we look,
Wherever Man we see,
There an immortal spirit dwells
Made and redeem'd by Thee.

5 With divers tongues and differing names
Men may each other call,
Barbarian, Scythian, Bond, and Free;
But Christ is all in all. [5]

6 Thou, God in man, EMMANUEL,
Dost all in Thee combine;
The African our Brother is,
Since Thou hast made him Thine.

7 One Earth, one Sky, one Sun, one Sea,
One holy Fount for all,
One Bible, and one Bread and Cup
In Thy Love's Festival.

8 So may we in one heavenly Home
All with one heart and voice
Praising One Father and One God
Eternally rejoice! AMEN.

83. *NINETEENTH SUNDAY AFTER TRINITY.*

Worship, not to be given to what is false; and never to be withheld from the True God: as declared in the Book of Daniel.

1 LORD, may we never, save to One,
In worship bow the knee;
And may we never, Lord, forego
The Worship due to Thee.

2 Though Mammon should our hearts allure,
Or Glory with her guiles,
Or Pleasure should our homage claim,
With fascinating smiles;

3 Though friends should scoff with withering scorn,
And bitter mockery,
And Faith, and Holiness, and Love
Reviled and martyr'd be;

4 Though Satan, with his gilded pomps,
Be by the World adored,
And flaming furnaces await
The servants of the Lord;

5 Though Satan rage with furious ire
On those who Thee obey,
And cast Thy Daniels into dens
Of Lions, as a prey;

6 Yet never may we, save to One,
In worship bow the knee;
And never may we, Lord, forego
The Worship due to Thee!

[5] Col iii. 11.

7 At morn, at noon, and eventide,
When Faith upliſts her eye
To Thy Jerusalem above,[6]
O hear our suppliant cry!

8 Give us the Martyr's faith and strength
And courage from above,
To worship Thee and only Thee
With holy zeal and love.

9 So may we ne'er in lake of fire,
The den of Satan, be;
But ever with Thy Saints above
In glory worship Thee.

10 To Father and to Son of God,
Who with the children three[7]
Walk'd in the flames, and Holy Ghost,
Eternal glory be. AMEN.

84. *TWENTIETH SUNDAY AFTER TRINITY.*

"Redeeming the time"—or, as the original signifies, "Ransoming for yourselves the opportunity" (which is like a captive sold under bondage),—"for the days are evil." See the Epistle of the Week.

1 THOUGH days are evil, and as slaves
Sold under bondage be,
Yet can they be redeem'd and freed
By Faith, O Lord, in Thee.

2 The Thorn[8] of Thine Apostle was
By Grace transfigurèd,
And blossom'd as a roseate wreath,
A garland for his head.

3 The soldier's Armour, who with chains
Did that Apostle bind,
Supplied a text on which he preach'd
A sermon to mankind.[9]

4 The soldier's Breastplate, and the Shield,
The Helmet, and the Sword,
Were consecrated by St. Paul
As armour of the Lord.

5 The Cross of shame a Banner is
Triumphantly unfurl'd;
For Christ by dying on the Cross
From death has saved the world.

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[6] Dan. vi. 10. "His windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day and prayed."

[7] Dan. iii. 25.

[8] The thorn in the flesh of St. Paul; see 2 Cor. xii. 7—9.

[9] See the Epistle for next Sunday, the 21st after Trinity, Eph. vi. 13—17, written by St. Paul when he was a prisoner at Rome, chained to a Roman soldier.

6 The hour of peril is to Faith
A season opportune;
And darkest Midnight is to her
A bright and glorious Noon.

7 Therefore to Father and to Son,
And, Holy Ghost, to Thee,
Our Helper to redeem the Time,
Be praise eternally. AMEN.

85. *TWENTY-FIRST SUNDAY AFTER TRINITY.*

The Nobleman (or Royal Courtier of Herod Antipas Tetrarch of Galilee) whose son was sick at Capernaum, coming to Christ; see the Gospel for the Week.

1 PRAISED be Thy Holy Name, O God,
In all our sufferings;
Behold! the sickness of a son
To Christ a father brings.

2 The Nobleman of Herod's court
Was disciplined by grief;
He came from Herod's court to Christ,
And humbly sought relief.

3 Christ sees thy son, is near his bed,
Christ reads thy heart and his;
Then ask not Him to *come* with thee,
Who Omnipresent is.

4 "Go,—thy son lives." Believe in Christ:
In Him the Godhead see;
And bless'd with the Centurion [1]
The Nobleman shall be.

5 The Father, and the Holy Ghost,
And Thou, O mighty Lord,
Eternal Sire's Eternal Son,
Be evermore ador'd. AMEN.

86. *TWENTY-SECOND SUNDAY AFTER TRINITY.*

Prayer for Divine Wisdom.

1 LORD, not for store of worldly wealth,
Nor worldly fame, we pray;
Nor worldly joys, which brightly bloom,
And quickly fade away.

2 Better than Gold Thy Wisdom is;
No rubies are so bright;
A never-setting Star, it guides
With everlasting light.

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[1] Matt. viii. 9, 10. Luke vii. 9.

3 Not to the World, nor to ourselves,
But to Thy holy Eyes
We look; O give us godly fear,
O make us meekly wise.

4 True Wisdom, while it gives, receives;
By scattering gets increase;
Her ways are ways of pleasantness,
And all her paths are Peace.

5 Honour and Wealth are in her hand;
True Glory she bestows;
A holy stream of Life and Joy
From her pure well-spring flows.

6 Praise be to God, the Only Wise;
The Father and the Son;
And Holy Spirit ever bless'd,
Eternal Three in One. AMEN.

87. *TWENTY-THIRD SUNDAY AFTER TRINITY.*

"*Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.*" *The Gospel of the Week.*

1 "SHALL we,—the liegemen of the Lord,—
Tribute to Cæsar pay,
Who holds Jehovah's favour'd race
Beneath his heathen sway?"

2 Yes: Cæsar's coin is in your hands;
His sceptre is the rod
Which punishes Judea's sins
Against Judea's God.

3 And we, O Lord, Thine image are,
Stamp'd in Thy Mint Divine;
O grant us grace to give to Thee
The Coinage that is Thine.

4 Ne'er may it be defaced by sin,
Sullied by stains of lust,
Marr'd, dimm'd, and eaten by the world's
Spirit-corroding rust.

5 Renew Thine image in our hearts,
Cleanse them with grace divine,
That Thine own superscription there
And effigy may shine.

6 So, when our bodies from the dust
Thou, Mighty Lord, shalt raise,
We in Thy likeness may appear,[2]
And give Thee endless praise;

7 The Word Incarnate, Who in us
God's image hast restored,
The Father, and the Holy Ghost,
Be evermore adored. AMEN.

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[2] Phil. iii. 21, the Epistle for the Week.

88. *TWENTY-FOURTH SUNDAY AFTER TRINITY.*

The Crowd thronging Christ, contrasted with the faithful Woman, who alone touched Him; see the Gospel of the Week, compared with Mark v. 30, 31. Luke viii. 45, 46, and above Hymn 50.

1 The Crowd throng'd Christ with pressure rude;
Their touch He did disown;
But One who touch'd His garment's hem,
She touch'd, and she alone.

2 She touch'd by Faith; His Power Divine
Responds to her appeal;
And gushing from His Godhead's source
Virtue goes forth to heal.

3 Lord, may we never with the Crowd
On Thee profanely press,
With free familiar look and speech,
And confident address.

4 Thee in Thy holy Sacraments,
Thee, Lord, in fervent Prayer,
Thee in Thy Scriptures may we touch
By Faith, and find Thee there!

5 O may we touch with reverent awe
Of body and of soul,
So may pure emanations stream
From Thee, and make us whole!

6 Praise Him Who cleansed us with His Blood,
The Everlasting Son,
The Father praise, and Holy Ghost,
Praise the blest Three in One. Amen.

89. *TWENTY-FIFTH SUNDAY AFTER TRINITY, being the SUNDAY next before ADVENT.*[3]

"*The* Lord *our* Righteousness." Jer. xxiii. 6. *See the Epistle of the Week.*

1 We all, O God, unrighteous are;
With sorrow we confess
Our great and grievous sins to Thee,
The Lord our Righteousness.

2 Not to Thine Angels, nor to Saints
Do we our prayer address;
We fly to Thee, and only Thee,
The Lord our Righteousness.

3 Thou, Christ, the Great Jehovah art,
The Fount of Holiness;
And "God with us" Thou art become
The Lord our Righteousness.

[3] Hymn No. 36 may be used in reference to the Gospel of the Week. Also, the Hymns Nos. 27, 28, in reference to the Collect of the Week; and No. 74, for the Eleventh Sunday after Trinity.

4 Wash'd are we with Thy precious blood;
Clothed in Thy spotless dress,
O may we ever dwell in Thee,
THE LORD OUR RIGHTEOUSNESS.

5 Make us to be in very deed
What we in word profess;
O make us like unto Thyself,
THE LORD OUR RIGHTEOUSNESS.

6 Pour on us plenteous showers of grace,
Increase our fruitfulness,
That we may yield Thine own to Thee,
THE LORD OUR RIGHTEOUSNESS.

7 So, in Thy glorious image raised
May we Thy mercy bless;
And sing for ever praise to Thee,
THE LORD OUR RIGHTEOUSNESS. AMEN.

PART II.

The Preparation for Christ's ADVENT, *as described by the Prophet Jeremiah, in the Scripture appointed for the Epistle.* "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch," &c. Jer. xxiii. 5—8.

1 BEHOLD the Day, the glorious Day,
When forth a Branch shall spring,
The righteous BRANCH from David's stem,
The Saviour, Judge, and King!

2 He comes! He comes! Man, Very Man,
From David's stem a Rod;
And He the Root of David is;[4]
The everlasting GOD.

3 To join us in Himself to God,
He comes; to make us one;
Children of God that we may be
In His Belovèd Son.

4 Therefore shall Israel's ancient days
No more remember'd be;
A better Exodus is ours
Who are from Satan free.

5 O Son of God, led forth by Thee,
We to our Canaan come;
From every clime all Abraham's sons
Find in Thy Church their home.

6 O may all Nations, Lord, to Thee
Their prayer and praise address,
Christ, Very God and Very Man,
THE LORD OUR RIGHTEOUSNESS. AMEN.

[4] "I am the *Root* and *Offspring* of David," says Christ (Rev. xxii. 16), Who is the *Root*, as God, and the *Offspring*, as Man: see also His words, Matt. xxii. 42—45.

HOLYDAYS,

&c.

90. *ST. ANDREW'S DAY. NOV.* 30.

1 How fair and pleasant is the sight,
When Brethren's hearts agree
In holy amity and love
United, Lord, by Thee!

2 To-day their joys, like pure white flowers
In spring reveal'd, appear,
And deck, as with a snowdrop wreath,
The Threshold of the Year.

3 The Threshold of Thy Holy Year
Is garlanded by Love,
Which dwells in gardens of delight,
In Paradise above.

4 Bright pattern of fraternal love
To-day with joy we see,
St. Andrew, who a Brother brought,
A Peter, Lord, to Thee.

5 Brothers by nature and by grace,
Christ loved them as His own;
Brothers united in the Cross,[5]
And Brothers in the Crown.

6 Like two fair Rivers overhung
By many a fruitful tree,
They flow'd together till they pass'd
Into the crystal sea.

7 They usher in Thine Advent,[6] Lord,
Which saved the world from Sin;
For he who would that Advent greet,
Must first with Love begin.

8 And he who would with holy joy
Thy Second Advent hail,
Must cherish in his heart that Love
Whose graces never fail.

9 The Love which brings to Christ is Love
Which, fed by holy showers,
Will ever brightly bloom in heaven
With amaranthine flowers.

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[5] St. Andrew and St. Peter both suffered Martyrdom by Crucifixion, the former (it is said) at Patrae in Achaia, the latter at Rome.

[6] The First Sunday in Advent is always the nearest Sunday to the Festival of St. Andrew.

10 The Father and the Son we praise;
And Thee, O Holy Ghost;
Give us Thy Love, the best of Gifts
That came at Pentecost. AMEN.

EMBER DAYS, being the Wednesday, Friday, and Saturday after December 13; see HYMN 120.

91. *ST. THOMAS THE APOSTLE. DEC.* 21.

1 THE wounds which Jesus once endured
In death were stigmas of His shame;
But now they have for Him procured
A glorious everlasting name;
The nail-prints, and the lance's scar,
Triumphal Trophies are;
Marks graven on the Rock of Ages,
Like golden letters on the pages
Of some fair Book, unfolded to the eye
Of men and Angels for Eternity.

2 "Behold these Hands; at My Command
Touch them,"—the risen Saviour cried;
"Reach hither, Thomas, reach thy hand,
Fear not, and thrust it in My Side;
The signs which thou didst ask, receive,
Not faithless; but believe."
Thomas obey'd; an exclamation
Of holy awe and adoration
Broke from his lips; "My Lord and God," he said,
He own'd his Lord, and to his GOD he pray'd.

3 To-day with joy we celebrate
Thy Birth, O Jesus, from the Tomb;
And soon we shall commemorate
Thy Birth from holy Mary's womb;
Thou, Virgin-born, our Royal Head
Art risen from the Dead;
And we, Thy members, are arisen
In Hope with Thee from Death's dark prison;
In Thine Ascension we, O Lord, ascend,
And dwell with Thee in glory without end. AMEN.

92. *THE CONVERSION OF ST. PAUL. JAN.* 25.

1 TO-DAY in Thine Apostle shine
The splendours of Thy Grace Divine;
To-day we celebrate, O Lord,
The triumphs of Thy holy Word.

2 Saul, who the blood of Stephen shed,
Is now by Thee a captive led;
Thy Glory blinds his dazzled eyes,
And prostrate on the ground he lies.

3 He who Thy Flock did madly tear
Like a fierce wolf,—now kneels in prayer;
He is baptiz'd into Thy Death,
Thou Crucified of Nazareth!

4 He who Thy Saints to prison hurl'd,
Will now evangelize the world;
The persecuting Pharisee
Will burn with fervent zeal for Thee.

5 Forth will Thy valiant Soldier go,
And storm the bulwarks of the Foe;
And plant Thy Cross upon the walls
Of Satan's forts and arsenals.

6 He will to Jew and Gentile preach,
By Life, by Writing, and by Speech;
In patient Wisdom following Thee;
And most of all by Charity.

7 He will in chains and perils be,
Be wrecked, be scourged, be stoned for Thee;
For he has learnt to suffer loss
Of all things gladly for the Cross.[7]

8 Blazon'd with golden beams Thy Grace[8]
Shines in a halo o'er his face;
Nothing he is, but all things can
By help of Thee, Thou God in Man!

9 From east to west, from north to south,
He bears Thy message in his mouth;
And flying on an Eagle's wings,
To all the glorious Gospel brings.

10 Like some strong Flood from mountain source,
He streams and widens in his course;
And flows into a sea of bliss
At Rome the world's Metropolis.

11 There he, a willing sacrifice,
Dies, and is borne to Paradise,
For Thee a joyful victim slain;
"To live was Christ, to die is Gain."[9]

12 All Glory, Honour, Praise to Thee
For all Thy Grace's triumphs be;
O make us so to use that Grace,
That we may ever see Thy Face. AMEN.

93. *THE PRESENTATION OF CHRIST IN THE TEMPLE, COMMONLY CALLED THE PURIFICATION OF ST. MARY THE VIRGIN. FEB. 2.*

1 O JERUSALEM belovèd, joyful morn has dawn'd to Thee;
Sing with joy and exultation, Sing a song of Jubilee;
For the Lord, Whom thou art seeking, He for whom the Nations pray,
He, in human flesh appearing, to His Temple comes to-day.[1]

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[7] Phil. iii. 8; cp. 2 Cor. xi. 23—30.

[8] The word GRACE stands at the beginning and at the end of all St. Paul's Epistles which bear his name. Phil. iv. 13. 2 Cor. xii. 9. 1 Cor. xv. 10.

[9] Phil. i. 21.

[1] See Mal. iii. 1, the Epistle of the Day.

2 Glorious and bright the Temple with its gold and silver shone,
Which by royal hands was builded of the peaceful Solomon;
But thy latter House is brighter,[2] for in it a heavenly Guest,
God Incarnate, Son of David, Prince of Peace, is manifest.

3 He the First-begotten Only Son of God to-day is come,
He, the First-begotten Only Son of holy Mary's womb;
All the faithful sons of Israel are in Him to God allied,
All in Him are now presented to the Lord and sanctified.

4 He shall purify the sons of Levi, and to God shall bring
Incense pure of adoration, and a spotless offering;
Now the offerings of Judah shall through Him accepted be;[3]
Only true Propitiation for the sins of all is He.

5 Light the Gentile world to lighten, and thy glory Israël,
Shines in Him the heavenly Dayspring, God with us EMMANUEL;
Now the aged World receives Him in its arms with faith's embrace,
And with "*nunc dimittis*" gladly greets the dawning of His grace.

6 May we, Lord, with holy Symeon, and with Anna, wait for Thee
In the visions of Thy Temple: May our hearts Thy Temples be!
So, with Saints and holy Angels may we all for evermore
In Jerusalem the heavenly Thee the Lord of all adore! AMEN.

94. *ST. MATTHIAS' DAY. FEB.* 24.

1 No longer Thou in human form
Art present to the eye:
But throned above the Cherubim
Thou reignest in the sky.

2 And Thou, O Lord, dost all things see,
Seated in glory there;
And hearest with a ready ear
The voice of fervent prayer.

3 To-day Thy Church appeals to Thee,—
"Show whether of the twain[4]
To fill the place which Judas lost,
Thou, JESU, dost ordain."

4 The prayer was heard; to show Thy Will
That trial then sufficed;
The lot that on Matthias fell
Dropp'd from the hand of Christ.

5 The Scripture says, that "with the Eleven[5]
Matthias from that hour
Was number'd," equal to the rest
In Apostolic Power.

6 Since they are Twelve, *one* of the Twelve
Supreme we may not call:
Their Master Christ assigns the same
Title and Rank to *all*.

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[2] Haggai ii. 3, 7, 9.
[3] Mal. iii. 3, 4, the Epistle of the Day.
[4] Acts i. 24.
[5] Acts i. 26.

7 Not less, when on His heavenly throne,
Can Christ Apostles make,
Than when He walk'd on earth, beside
The Galilean Lake.

8 Lots now have ceased; the COMFORTER
To guide Thy Church is given;
And by Thy SPIRIT Thou dost call
Thy Ministers from heaven.

9 A golden Apostolic Chain,
Lord, from Thy hand depends;
The electric fluid of Thy Grace
By it from Thee descends.

10 Whate'er Thy Ministers dispense
Of heavenly Grace is Thine;
Whate'er they have, whate'er they do,
Flows from Thy love divine.

11 The holy Church in every age
And every nation sings
Hesanna to the LORD of Lords,
And to the KING of Kings;

12 To Father, Who did send the Son;
To Son, Who them does send;
To Holy Ghost, Who helps the sent;
Be Glory without end. AMEN.

95. *THE ANNUNCIATION OF THE BLESSED VIRGIN MARY. MARCH* 25.

1 How blest are days that Angels see,
And life they lead, from sorrow free!
While years and ages roll away,
They live unconscious of decay.

2 To-day the Seraph comes; the same [6]
Who once of old to Daniel came;
Five hundred years have pass'd, but he
Shines in unalter'd purity.

3 To-day he comes from realms above,
On a like embassy of love;
Tidings of joy has Gabriel,
Tidings of Thee, EMMANUEL.

4 On wings of love he flew to earth,
Bringing the Message of Thy Birth;
O wondrous love! for Angels see
Man raised above themselves in Thee.

5 God's palace and the crystal sea
He left for obscure Galilee,
And came to low Gennesareth,
And a poor home at Nazareth.

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[6] The Angel Gabriel: see Dan. viii. 16; ix. 21.

6 "Hail! highly favour'd! for of thee
Conceived and born a Son shall be;
JESUS, the Lord, God ever blest,
In human flesh made manifest."

7 "Behold the handmaid of the Lord,
Be it according to thy word:"
With faith and meek obedience said
Mary, the highly favourèd.

8 Lord, may we serve, and gladly go
From lofty hills to valleys low;
Stooping with Angels may we soar,
And live with them for evermore.

9 Oh! may we love to wait on Thee
In quiet, silent piety;
And may the Holy Spirit's breath
Breathe on us in our Nazareth!

10 The Eternal WORD vouchsafed to come
And make a Virgin's womb His home;
And Thou hast said, that we may be
Dear as a Mother, Lord, to Thee.[7]

11 May we Thy living Word receive,
Bring forth to life what we believe;
O come to us, and with us dwell,[8]
Be ever our EMMANUEL.

12 Glad voices to the Father raise,
Give to the Son eternal praise,
And sing with all the Angelic host
Glory to God the Holy Ghost. AMEN.

96. *ST. MARK'S DAY. APRIL* 25.

1 THE virtues of Thy saints, O Lord,
Thy power and glory prove;
The *frailties* also of the saints
Are trophies of Thy love.

2 Two champions[9] of the Cross went forth;
The World did them revile;
And one,[1] who with them was, did faint
And falter for a while.

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[7] Matt. xii. 50. Mark iii. 35. Luke viii. 21.
[8] Eph. iii. 17.
[9] St. Paul and St. Barnabas. Acts xiii. 2, 5.
[1] St. Mark. Acts xiii. 13. Cp. Acts xv. 38.

3 A wise Apostle's[2] stern rebuke,
A tender kinsman's[3] love,
A Mother's prayers,[4] a contrite heart,
Brought pardon from above.

4 Pardon and showers of grace they brought,
And now the work is done,
Mark "profitable" is to Paul,[5]
Peter calls Mark "a son."[6]

5 The branch which once bore little fruit,
Now pruned by Thee has been;
It teems with sap, and on its boughs
Are ripen'd clusters seen.[7]

6 Once toss'd by winds of doubt and fear,[8]
Vex'd by the tempest's strife,
He now is anchor'd on the shore
Of everlasting Life.

7 He, who had fainted, now through grace
Confirms the world's belief;
Once sick, a good Physician is,
And gives to all relief.

8 He, who once started from the course,
Now bears Thy living Word,
Yoked ever in the fourfold car[9]
Which carries Christ the Lord.

9 Taught by St. Mark, the Morians' Land[1]
Now lifts her hands in prayer;
He bears Thy light to Egypt's gloom,
And makes a Goshen there.

10 He sheds the Spirit's sevenfold grace
In Evangelic beams,
Like sevenfold Nile, which cheers that land
With fertilizing streams.

11 Thy living streams on Afric's sands
He pours, a holy flood;
And what the Evangelist had preach'd
The Martyr seals with blood.

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[2] St. Paul. Acts xv. 38.

[3] St. Barnabas. See Col. iv. 10.

[4] The house of Mary the mother of Mark was the resort of many gathered together to *pray*. Acts xii. 12.

[5] 2 Tim. iv. 11.

[6] 1 Pet. v. 13.

[7] John xv. 2, the Gospel of this Day.

[8] See Eph. iv. 14, the Epistle of this Day, and also the Collect for the Day.

[9] The fourfold Gospel, borne by the four Living Creatures, displayed by Ezekiel and St. John. See Ezek. i. 10. Rev. iv. 7.

[1] St. Mark was Bishop of Alexandria in Egypt, and died there as a Martyr; and the celebrated Catechetical School which produced Clement, Origen, and other famous ancient Teachers of Christianity, bore his name.

12 Praise to the Holy Spirit's Love,
For all the gifts of Grace
Which cheer the Saint and Martyr's heart
And speed them in the race.

13 Take from us fear; give power and love,
Sound mind and constant soul,
That we, O Lord, with them may run,
And with them reach the goal.

14 Praise to the Father and the Son,
Praise to the Holy Ghost,
Who makes the Christian's life to be
A Day of Pentecost. AMEN.

97. *ST. PHILIP AND ST. JAMES' DAY. MAY* 1.

1 BLEST be, O Lord, the grace of Love
Shed on our hearts by Thee;
Which makes to us another's soul
Dear as our own to be.

2 "Follow thou Me,"[2] the heavenly Guide
JESUS to Philip said;
He follow'd Christ, and on the way
To heaven he others led.

3 He led Nathanael[3] to the Lord,
That guileless Israelite,
Whose heart beneath the fig-tree shade[4]
Lay open to Thy sight.

4 The heart that loves and leads to Thee,
Is nurtured by Thy grace;
And in the Apostolic Band
Now Philip finds a place.

5 The Gentile[5] world invokes his aid;
Pledge in his love they see
That he, who led the Israelite,
Will lead the Greek to Thee.

6 So Love abounds, and gains fresh grace
By its own overflow;
For Thou on souls which loving are
Dost Thy best gifts bestow.

7 To-day with Thine own Brother,[6] Lord,
Philip is link'd in love;
A brother to that brother join'd
By graces from above.

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[2] John i. 43. [3] John i. 45.
[4] John i. 48. [5] John xii. 20, 21.
[6] St. James, "the Lord's brother," see Gal. i. 19; Matt. xiii. 55; Mark vi. 3.

8 Not by the ties of flesh and blood
Thy kinsmen, Lord, are we;
But fellowship in holy Love
Is Brotherhood to Thee [7]

9 O bring us to that holy place,
That heavenly home above,
Where Brethren shall as Angels be,
And every word be Love. AMEN.

98. *ST. BARNABAS THE APOSTLE. JUNE* 11.

1 BURIED in heathen darkness lay
The World, as in a tomb;
How glorious is the Gospel Light
Which has dispell'd the gloom!

2 The men of Lystra oxen brought,[8]
Victims with garlands crown'd;
The Priest prepared the sacrifice,
With the flute's silver sound.

3 "The Son of Consolation" [9] came
To preach of JESU's love;
But they would change the Preacher's name,
And worship him as Jove.[1]

4 Jove, son of Saturn;—rebel son![2]
How great the distance was
Between the heathen king of gods
And holy Barnabas!

5 The one by cruelty defiled,
By envy, rage, and lust;
The other full of heavenly gifts,[3]
Meek, merciful, and just.

6 Nobler, far nobler, is the crown
Of Thy least Saint, O Lord,
Than that of him whom Greece and Rome
With thousand shrines adored.

7 Lord, by Thy Saints Thou hast the World
From Satan's thraldom freed;
Victims no more with garlands crown'd
Before Jove's altars bleed;

8 But now Thy Grace on heathen Lands
Celestial gifts bestows;
In fertilizing streams of life
Thy Consolation flows.

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[7] See Matt. xii. 48—50.
[8] Acts xiv. 13.
[9] St. Barnabas, Acts iv. 36.
[1] Acts xiv. 12.
[2] In the Heathen mythology, Jove, or Jupiter, rebelled against his father Saturnus, and dethroned him.
[3] Acts xi. 24, and compare the Collect of the Day.

9 Thy Sons of Consolation go
With messages of love.
And preach Thy Word, endued by Thee
With graces from above;

10 On Afric's gloom it gleams; Thy light
The glad Pacific sees,
Bespangled, as the sky with stars.
With Christian Cyclades.

11 Daughters of Consolation too
On loving errands haste;
And widow, orphan, sick and poor.
Through them Thy comforts taste.

12 To Father, Son, and Holy Ghost,
One God, one only True,
Glory and praise and blessing give,
As is for ever due. AMEN.

99. *ST. JOHN BAPTIST'S DAY. JUNE 24.*

1 IN the wilderness prepare ye for the Lord a Way to go,
Every valley shall be lifted, every hill shall be laid low;
Straight shall be the crooked places, and the rough be level made,
And all flesh shall see the Glory of the Lord of hosts display'd.

2 "Flesh is grass," the Voice is crying,[4] "when the Lord sends forth His breath,
As the flower of earth it fadeth, as the grass it withereth;
But the Word of God endureth, It abideth evermore,
And the Voice the WORD[5] proclaimeth, See the Lord! your God adore."

3 In his mother's womb exulting did the Voice salute the WORD,[6]
In the wilderness the Servant gladly did proclaim the Lord;[7]
When the Spirit came upon Him Whom the Father's Love did send,
"He the Bridegroom is from heaven, I from earth the Bridegroom's friend."[8]

4 "He the King, and I the Herald, sent His Coming to prepare;
He the Shepherd, feeding, tending sheep and lambs with tender care:[9]
He must increase, I must decrease; Morning-stars must fade away
When the glorious SUN appearing pours on all a flood of Day."

5 John the Baptist, our Elias, preach'd Thee in his Mother's womb,
In the desert, in the palace, in the prison's narrow room,
Sending then his two disciples[1] to behold Thy mighty deeds,
That they might not ever falter in the faith as quiv'ring reeds.

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[4] Isa. xl. 6—10. The Epistle of the Day.
[5] John i. 23.
[6] Luke i. 41—44. The WORD, i. e. Christ, John i. 1.
[7] Matt. iii. 11. Mark i. 7. Luke iii. 16.
[8] John iii. 29—31.
[9] Isa. xl. 11. The Epistle for the Day.
[1] Matt. xi. 2. Luke vii. 18—22.

6 Thus He, Lord, his witness ended, emptying himself in Thee,
As the stars in Day are emptied, as the rivers in the Sea;
And his light on earth was setting, that it might again arise,
And may shine with Thee for ever in Thine everlasting skies.

7 Greater than the holy prophets, for he did the Lord baptize:
Greater than the holy prophets, for he did evangelize;
Since so great was John the Baptist, who beheld Thy orient gleams,
O how blessèd are Thy people walking in Thy noonday beams!

8 Now by works of man's invention, Lord, Thou dost Thy way prepare,
Where the valleys are uplifted, where the mountains levell'd are,
Where the iron cars are rolling, where the traversed earth we see,
In the wilderness of this World is a Way prepared for Thee.

9 Haste, O haste Thy second Coming! may Thy Everlasting Word
Have free course among the Nations, and be glorified, O Lord!
In each work of engineering, in each fresh upturnèd sod
May we hear the Voice, "Prepare ye, O prepare to meet your God!"

10 In our hearts Thy Way preparing, may we, Lord, Thy grace obtain,
Level hills, fill up the valleys, crooked straight and rough make plain;
By Thy Spirit pioneering there a Sacred Way for Thee,
That Thou mayest march in triumph on Thy road of Victory!

11 Glory be to God the Father, and to God the Son be praise,
Who the high and proud abaseth, and the lowly doth upraise;
Glory to the Holy Spirit, with the Father and the Son;
Glory to One God for ever; and to Persons Three in One! AMEN.

100. *ST. PETER'S DAY. JUNE* 29.

1 "CEPHAS and PETER"—heaven-taught name,[2]
By which the Jew and Greek did own
That he who had that name from Thee,
Was in Thy Church a firm-set Stone;
For he from Thee the ROCK was made,
And he on Thee the ROCK was laid.

2 And whence his firmness? From Thy grace:
When strengthen'd by the Holy Ghost,
He who at Passover denied,
Did boldly preach at Pentecost;
He who before with fear did shake,
Now gladly suffers for Thy sake.

3 "O wherefore didst thou doubt?"—Through fear
Once sank he in the stormy sea;[3]
And when he trusted in himself,
Then, Lord, he could not follow Thee;[4]
Now he is strong; his Rock art Thou;
No winds or waves can shake him now.

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[2] John i. 42. Both words signifying a *stone*, the one in Hebrew, the other in Greek.

[3] Matt. xiv. 31.

[4] John xiii. 36, 37.

4 Once, when of suffering Thou didst speak,
"Be it far from Thee, Lord," he said;[5]
A stumbling-stone[6] he was to Thee,
For he was feeble then through dread;
By suffering we reign with Thee;
That was Thy path to Victory.

5 Whoever builds upon himself,
He builds his house upon the sand;
When rains descend, and deluge comes
With boisterous winds, he cannot stand;
But he who builds on Thee, the Rock,
He only he sustains the shock.[7]

6 Peter, a warder of Thy House,
Stood at the gate, and bore the keys,[8]
Keys of Thy Word and Sacraments;
To People, Priests, and Pharisees
He did Thy heavenly message speak,
Opening the door to Jew and Greek.[9]

7 Now can and will he follow Thee,
Thee, Whom he loves, the Shepherd Good;
By feeding, Lord, Thy Sheep and Lambs,[1]
Which Thou hast purchased by Thy Blood
Since on the Cross his Master died,
Peter with joy is crucified.

8 At Thy Transfiguration, Lord,
He saw Thy beams of glory shine,
And heard Thee speak of Thy Decease[2]
By which that glory would be Thine;
Now, Lord, Thy follower Thou dost own,
He bore the Cross, he wins the Crown.

9 To Father, Son, and Holy Ghost,
Eternal benediction be;
Three earthly witnesses beheld,[3]
Jesu, Thy glorious majesty;
And all Thy Saints in bliss will see
And praise One God in Persons Three. Amen.

101. *ANOTHER HYMN FOR THE SAME FESTIVAL.*

See the Epistle of the Day.

1 How blessèd is the force of Prayer!
Eager for Peter's fate
Thy soldiers, Herod, bound him fast,
And watch'd before the gate.

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[5] Matt. xvi. 22. [6] Matt. xvi. 23.
[7] Matt. vii. 24, 25.
[8] Matt. xvi. 19. The Gospel of the Day.
[9] Acts ii. 14—37. Acts x. 34. The word *Greek* is here used for *Gentile*, as commonly in the New Testament.
[1] John xxi. 15—17. [2] Luke ix. 31.
[3] Peter, James, and John, at the Transfiguration, Matt. xvii. 1; 2 Pet. i. 17, 18.

2 But JESUS has His soldiers too;
They also vigils keep;
They watch to prayer while Peter rests
In Faith, composed in sleep.

3 And JESUS other soldiers has;
Responsive to the call
Of prayer His holy Angels come,
Sent by the Lord of all.

4 His Angels camp around the just,
And spread their silver wings
Above the heads of sleeping saints,
With soft o'ershadowings.

5 Prayer brought an Angel down from heaven;
Sentries and bars were vain;
With heavenly light the prison shone,
Unlock'd was Peter's chain.

6 The iron portal open flew;
Peter to Mary goes,
Whose household prayers brought down the help
That saved him from his foes.[4]

7 And now at hand is Herod's doom;
In brilliant robes array'd,
And seated on his royal throne
He an oration made.

8 "A god, a god!" the People cried;
He gave not God the praise,
An Angel smote him; quench'd in gloom
Was all that glory's blaze.

9 Oh, if we had the inner eye
To see the hidden world,
Banners of glory we should see
Triumphantly unfurl'd;

10 And holy Angels we should see
Emerging from the cloud,
Saving Thy servants from the gulf,
And hurling down the proud.

11 Help us, O help us, Lord, to walk
By Faith and not by sight,
That we may with Thy Angels live
In Thine eternal light. AMEN.

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[4] Acts xii. 12. He came to the house of Mary, where many were gathered together *praying*.

102. *ST. JAMES THE APOSTLE. JULY 25.*

1 To-day, O Lord, the holy James,
The son of Zebedee,
First Apostolic Martyr, dies
A glorious death for Thee.

2 Thy promise is fulfill'd, that he,
Should in Thy footsteps go,
And, with Thy baptism baptized
Should drink Thy Cup of woe.[5]

3 "Herod the king beheaded James,
John's brother, with the sword;"—
How brief and simple is that tale
Told by Thy Holy Word![6]

4 Yet in that brief and simple tale
Of the blest Martyr's death,
There is the silent eloquence
Of Inspiration's breath.

5 The glory of the dying saints
Not in broad rumour lies,
But in God's knowledge; and their deaths
Are precious in His eyes.[7]

6 He notes their sufferings in His Book,
And to His mind recalls;
He counts their griefs, and puts their tears
In heavenly lacrymals.[8]

7 At the Great Day His Chronicle
Of Saints will open'd be;
And men and Angels then will read
Their Martyrology.

8 God in His Word does *not* display
Saints in their *dying* hours;
Teaching that by a saintly *life*
The *death* of Saints is ours.

9 He is Thy Martyr, who with love
Toils in a world of strife,
And noblest Martyrdom endures,
The Martyrdom of *life*.

10 Praise the Incarnate Word, from Whom
All grace and glory flows,
The King of Martyrs, Who by Death
Eternal Life bestows.

11 Teach us, O Lord, in life and death
Ever to follow Thee,
That with Thy Martyrs we may praise
One God and Persons Three. Amen.

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[5] Matt. xx. 23. The Gospel of the Day.
[6] Acts xii. 1, 2. The Epistle for the Day.
[7] Ps. cxvi. 15.
[8] Ps. lvi. 8.

103. *ST. BARTHOLOMEW THE APOSTLE. AUG.* 24.

1 The Tribes of Israël revered
Twelve Patriarchal names,
When God call'd Moses at the bush,
Forth-speaking from the flames.

2 Twelve bright clear Wells at Elim flow'd
Beneath the Palm-tree shade;[9]
Where, marching through the desert sand,
They their encampment made.

3 Twelve Standards[1] stood around the Camp,
And round the holy Tent,
And when they moved, the Church of God
Forth on her journey went.

4 Twelve Spies were sent by Moses forth,
To search the Promis'd Land;
Twelve Stones at Joshua's word were raised
From parted Jordan's sand.

5 Twelve Loaves of holy Bread were placed
Before the veilèd Throne;
Twelve precious Gems of brilliant hue
In Aaron's Breastplate shone.

6 Twelve Oxen bore the molten sea,
With outward-looking eyes,[2]
Type of the Fount, with which the Twelve
Would all the World baptize.

7 Twelve Thrones are promised to the Twelve
Who true to Christ remain;[3]
They will the Tribes of Israel judge,
When Christ shall come again.

8 Then why repine, though none can here
On earth thy story tell,
Bartholomew?—whom also some
Would call Nathanaël.[4]

9 What reck we?—Down to hidden depths,
Man's wisdom cannot delve;
'Tis history enough, to be
One of the chosen Twelve.

10 Why heed we by what name the World
The blest Apostle calls?
His name is graven evermore
Upon the heavenly Walls.[5]

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[9] Exod. xv. 27.

[1] Three Standards on each side of the Tabernacle, Num. ii. 2—17.

[2] See 1 Kings vii. 24, 25. 2 Chron. iv. 2. The Laver, or Sea, supported by Twelve Oxen (types of the Apostles), was wrought about with lilies—emblems of Christian holiness.

[3] Luke xxii. 28—30. The Gospel of the Day.

[4] As some writers do: not so Augustine, in Joann. Tract. vii.

[5] Rev. xxi. 14. "The wall of the City [the heavenly Jerusalem] had twelve foundations, and in them the names of the Twelve Apostles of the Lamb."

11 The blessèd Saints receive from God
A white and lucid stone,
And a new name, which he who has,
Knows it, and he alone.[6]

12 What matters it, though to our name
No page on earth be given,
If only, Lord, Thy blessèd hand
Will write our name in heaven?

13 To Father, Son, and Holy Ghost,
Loud Hallelujahs sing;
May we serve here, and reign above
With our Eternal King! AMEN.

HYMN for EMBER DAYS, being the Wednesday, Friday, and Saturday after September 14; see below, HYMN 120.

104. *ST. MATTHEW THE APOSTLE AND EVANGELIST. SEPT.* 21.

1 FOUR Rivers from one holy Fount arise,
Forth from it flow, and water Paradise;[7]
Four Gospels, streaming from One Spirit's source,
Make the Church bloom like Eden in their course.

2 Four Living Creatures,—wing entwined in wing,—
Bear on a Chariot the Eternal King;[8]
Four Gospels—Four, yet woven as in One,—
Bear Christ the Lord, as on a wingèd Throne.

3 Beneath the Wings a Man's hand was display'd;[1]
God in the Gospels uses human aid;
Wings are above, the hand is underneath;
God moves the Writer with the Spirit's breath.[2]

4 To-day, O Lord, Thy Love we celebrate
To him, who at the Seat of Custom sate;
O boundless Love, O mighty Power of Christ!
A Publican, the first Evangelist!

5 Despised of men, but chosen of the Lord
To preach and write Thy everlasting Word,
St. Matthew writes that Gospel for the Jew,
Who scorn'd him most; and proves that Thou art true.

6 The Hebrew Law and Prophets here are seen
Bearing their witness to the Nazarene;[3]
They to this Seat of Custom bring their fee,
And gladly pay their tribute, Lord, to Thee.

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[6] Rev. ii. 17.
[7] Gen. ii. 10—14.
[8] Ezek. 1—5; and x. 14—21.
[1] Ezek. i. 8; and x. 8. 21.
[2] 2 Pet. i. 21.
[3] In St. Matthew's Gospel, written mainly for the Jews, and appealing specially to the Hebrew Scriptures, as testifying of Christ.

7 O wondrous, wondrous work of Grace Divine!
How bright its glories in Thy Gospel shine!
To love their foes, to Publicans is given;
They seek no treasure now, except in heaven.

8 Lord, give us grace, with lifted hearts to rise
To where Thou sittest, throned above the skies;
That we may rest, when Earth shall be no more,
Sitting in peace upon the heavenly shore. AMEN.

105. *ST. MICHAEL AND ALL ANGELS. SEPT.* 29.[4]

1 "How dreadful is this place! God's House
It is, the Gate of Heaven;"
The Patriarch[5] said, to whom a view
Of Angel-Hosts was given.

2 Chariots of fire and horse of fire
Around the holy Seer[6]
At Dothan, when the young man's eyes
Were open'd, did appear.

3 And "HOLY, HOLY, HOLY," cried
The Seraphim who shone
Revealèd to Isaiah's sight,
Near the uplifted Throne.[7]

4 Give us, O Lord, the eye of faith
The inner world to see,
That holy Angels we may view
And their blest ministry.

5 Then Angel voices we should hear
Join'd to our Jubilee
In this Thy Church, and echoing
Our Benedicite.[8]

6 Angelic faces we should see,
Angelic wings o'erspread
Above Thy holy Altar, Lord,
And Thee, the Living Bread.

7 And we should see in Angels' eyes
Angelic joys exprest,
When at the Font Thy little ones
Are folded to Thy Breast.

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[4] The Second Hymn for St. Peter's Day, No. 101, above, may also be used on this Day with reference to the Second Lesson of this Morning. The Hymn for Trinity, No. 62, may also be used on this Festival.

[5] Jacob. Gen. xxviii. 12—17.

[6] Elisha. 2 Kings vi. 17.

[7] Isa. vi. 1. 4.

[8] See the ancient expositors of 1 Cor. xi. 10; on the presence of the Holy Angels in the public assemblies of the faithful in the Church of God.

8 And we should hear Angelic harps
And heavenly minstrelsy,
When one repenting sinner turns
With contrite heart to Thee.[9]

9 Lord, when we see the deepening calm,
And watch the quivering breath
That trembles on the lips in prayer
Of holy saints in death,

10 Then Angel Ministers will shine
Unveiled in our eyes,
Waiting to waft the faithful soul
In peace to Paradise.[1]

11 So may our human life on earth
A holy Bethel be,
Where on a ladder we may mount
With Angels unto Thee.[2]

12 The Day will dawn, when all will see
The Angel Reapers come,
To burn the tares, and celebrate
Their heavenly Harvest-home.[3]

13 O give us grace as Angels here
To live on holy love:
That the last Trump may summon us
To bliss with them above.[4]

14 Praise be to God: to Father, Son,
And to the Holy Ghost;
O may we praise Him evermore
With the Angelic Host. AMEN.

106. *ST. LUKE THE EVANGELIST. OCT.* 18.

1 "BELOVED Physician!"—title true—
Physician of the soul,
Bringing the balm that JESUS gives
To soothe and make us whole.

2 A Victim is the emblem, Lord,
Of Thine Evangelist,[5]
Who in the clearest light displays
The sacrifice of Christ.

3 That Sacrifice the Well-spring is,
Whence living waters flow;
Only on Calvary's Tree the leaves
That heal the nations, grow.[6]

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[9] Luke xv. 10. [1] Luke xxiii. 43. [2] Gen. xxviii. 12—17.
[3] Matt. xiii. 39. 49. [4] Luke xx. 36.
[5] St. Luke. Among the Living Creatures symbolizing the Evangelists in Ezekiel and in the Apocalypse, the sacrificial animal, the Ox, is the emblem of St. Luke, who displays in the clearest light in his Gospel the doctrine of the Atonement, and its blessed consequences to the world.
[6] Rev. xxii. 2.

4 The wandering and weary World
With grief and pain distrest,
Here may find peace, and may recline
Its head on JESU's breast.

5 Here in this Gospel's holy page,[7]
We see all Adam's race
Restored to life and God in Thee,
And made His sons by Grace.

6 The Gentile World,[8] the younger Son,
Recovers heavenly bliss;
Is welcomed to a Father's house,
And by a Father's kiss.

7 It comes to Christ,[9] and bathes His feet
With penitential tears,
And, kneeling there, the gracious words
Of peace and pardon hears.

8 Stripp'd in the road it lay, and scarr'd
By deadly wounds of Sin;
But JESUS pours in oil and wine,
And brings it to the Inn.[1]

9 And, Lord, how blessèd were the fruits
Which grew upon the Tree,
When Thou didst bear a contrite soul
To Paradise with Thee![2]

10 To plead for us with His own Blood
Our Great High Priest ascends;
St. Luke leads up to Olivet.
And there his Gospel ends.

11 It ends with never-ending Grace,
And never-ending Prayer,
Which Thou Eternal Priest in heaven
Art offering for us there.

12 Praise to the Father, and the Son,
The spotless Sacrifice;
And praise be to the Holy Ghost;
The One God, only Wise. AMEN.

107. *ANOTHER ON THE SAME FESTIVAL.*

St. LUKE's "*Second Treatise,*" *the Acts of the Apostles.*

1 "To plead for us with His own Blood
Our Great High Priest ascends;
St. Luke leads up to Olivet,
And there his Gospel ends."[3]

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[7] In our Lord's genealogy, traced up to Adam by St. Luke iii. 38.
[8] Luke xv. 11—32. All the particulars specified in this and the following verses are peculiar to St. Luke's Gospel.
[9] Luke vii. 44—50.
[1] Luke x. 34.
[2] Luke xxiii. 43.
[3] See the preceding Hymn, *v.* 10.

2 His Gospel ends; and there *begins*
His *other* holy Book,[4]
In which we learn, O Lord, on Thee
Seated in Heaven to look.

3 "Acts of Apostles" is the name
By which that Book we call;
Apostles act, but Thou, O Christ,
The Doer art of all.

4 Thou art in Heaven; and what on earth
Soever they design,
Suggested by Thy Spirit is;
Whate'er they work, is Thine.

5 Here Thou art seen in Glory throned;
And crown'd with heavenly power
Thou sendest down Thy promised Gift
Of Tongues, a golden shower.[5]

6 "Why[6] look on *us? we* nothing are;
Jesus, and He alone,"
Said Peter to the wondering crowds,
"This mighty work has done."

7 St. Stephen's[7] eyes illumined are,
The open'd heaven to see;
He sees Thy Glory, and in death
Commends his soul to Thee.

8 "Saul, Saul, why dost thou persecute?
Thou persecutest Me;"[8]
Saul, blinded by the splendour falls
Of Thy bright Majesty.

9 The persecuting Saul is made
By Thee a holy Paul;
And now he gladly for Thy sake
Suffers the loss of all.

10 O Mighty Lord, Who on the Cross
Wast slain a sacrifice,
And now art ever King of all
Enthroned above the skies;

11 There reigning in the highest heaven,
Almighty Lord and True,
Thou ever wilt Thy Church defend,
And all Thy foes subdue.

12 Depicted in this Holy Book
Thy glorious Form we see;
And following Thine Apostles, Lord,
We ever follow Thee.

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[4] The Acts of the Apostles: Acts i. 9—11.
[5] Acts ii. 1—5.
[6] Acts iii. 12, 13.
[7] Acts vii. 55—59.
[8] Acts ix. 4.

13 O Lord, Who didst Thy Spirit send
From heav'n Thy Church to guide,
Here Thou the Bridegroom ever art
Remaining with the Bride.

14 Praise Father, Son, and Holy Ghost,
Who did St. Luke inspire;
And on the Church at Pentecost
Came down in Tongues of Fire.

15 O ever, ever, praises give
And glory to the Lord,
Who guides us to the realms of bliss
By His most Holy Word. AMEN.

108. *ST. SIMON AND ST. JUDE, APOSTLES. OCT.* 28.[9]

1 WHEN Thou, O Lord, didst send the Twelve,
Thy work of grace to do,
Then join'd in holy bands of Love
They went forth two and two.

2 To-day, O Lord, before our eyes
Two blest Apostles stand,
For ever in Thy holy Church
United hand in hand.

3 Jude bids us for the holy faith
With fervent zeal to fight,[1]
And Zeal shines brightly in thy name,
Simon the Cananite.[2]

4 O Lord, send down into our hearts
Thy Spirit from above;
And give us ever fervent Zeal
Temper'd with holy Love.

5 Zeal, swoln with passion's cloudy smoke,
Bursts forth in lurid fires,
And needs the purifying breath
Which holy Love inspires.

6 Thy Boanerges,[3] once inflamed
With fires of furious Zeal,
Cleans'd by Thy Spirit, glow'd with Love,
Such Love as Seraphs feel.

7 Zeal, which had stirr'd with maddening rage
The persecuting Saul,
Now, join'd with Love, an Angel makes,
A Gabriel, in Paul.

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[9] The Hymn, No. 79, may also be used on this day, with reference to the Collect for the Day.

[1] Jude 3. The Epistle of the Day.

[2] Or *Zelotes*. The name *Cananite* in Hebrew has the same signification as *Zelotes* or *Zealot*, in Greek. See Luke vi. 15; cp. with Matt. x. 4; Mark. iii. 18.

[3] St. James and St. John, Luke ix. 54. Mark iii. 17.

8 Kindle the altars of our hearts
With ardent Zeal for Thee;
But, as Manoah's,[4] in the flame
An Angel let there be.

9 Give Zeal, that for Thy glory burns,
And still Thy Law obeys;
Which, while with Stephen it rebukes,
With Stephen loves and prays.

10 So may we with Thy brethren,[5] Lord,
In heavenly glory be!
For fellowship in holy love
Is Brotherhood to Thee.[6]

11 Glory to Father, and to Son,
Who, clad with Zeal[7] and Love,
Sent down the blessèd Comforter,
The pure and holy Dove.

12 O Gracious Spirit, ever brood
On us with golden wing,
Give zeal and love, that we Thy praise
In heaven may alway sing. AMEN.

109. *ALL SAINTS' DAY. NOV.* 1.

Vision of the Saints in future glory. See the Epistle.

1 HARK the sound of holy voices, chanting at the crystal sea,
Hallelujah! Hallelujah! Hallelujah! Lord, to Thee;
Multitude which none can number, like the stars in glory stand
Cloth'd in white apparel, holding palms of Victory in their hand.

2 Patriarch, and holy Prophet, who prepar'd the Way for Christ,
King, Apostle, Saint, and Martyr, Confessor, Evangelist,
Saintly Maiden, godly Matron, Widows who have watch'd to prayer,
Join'd in holy concert singing to the Lord of all are there.

3 They have come from tribulation, and have wash'd their robes in Blood,
Wash'd them in the Blood of JESUS; tried they were, and firm they stood;
Mock'd, imprison'd, ston'd, tormented, sawn asunder, slain with sword,
They have conquer'd Death and Satan by the might of Christ the Lord.

4 Marching with Thy Cross their banner they have triumph'd following
Thee the Captain of Salvation, Thee their Saviour and their King;
Gladly, Lord, with Thee they suffer'd; gladly, Lord, with Thee they died;
And by Death to Life immortal they were born and glorified.

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[4] Judges xiii. 20.

[5] St. Simon, probably, and St. Jude, were Brethren of the Lord. See Luke vi. 15, 16; Acts i. 13; compared with Matt. xiii. 55; Mark iii. 17.

[6] Matt. xii. 46—50.

[7] Isa. lix. 17.

5 Now they reign in heavenly glory, now they walk in golden light,
Now they drink, as from a river, holy bliss and infinite;
Love and Peace they taste for ever; and all Truth and Knowledge see
In the beatific vision of the Blessed Trinity.

6 God of God, the One-begotten, Light of Light, Emmanuel,
In Whose Body join'd together all the Saints for ever dwell,
Pour upon us of Thy fulness, that we may for evermore
God the Father, God the Son, and God the Holy Ghost adore. AMEN.

110. *HOLY BAPTISM.*[s]

1 How wondrous and mysterious are
The Methods of Thy Grace,
Which in Thy Holy Word reveal'd
From age to age we trace!

2 The SPIRIT on the Waters moved[1]
At the Creation's morn,
And from those Waters by His Power
The Heaven and Earth were born.[2]

3 On the Baptismal Water broods
Regenerating Love,
And there the Soul is born anew
Created from above.

4 The Deluge came, and to the world
Its Waters were a grave;
But the same Waters bore the Ark,
Which did the righteous save.

5 Baptismal Waters are a grave
To Unbelief and Pride,
Baptismal Waters save the just
Who in Thy Church abide.

6 Through the Red Sea Thy People pass,
Which overwhelms the Foe;
And thence to Canaan's promised Rest
Forth on their march they go.

7 Baptismal Waters drown the Foe,
O JESU, in Thy Blood;
And thence we to our Canaan march,
Cleansed by that holy Flood.

8 In Jordan Thou didst sanctify
The natural Element,
Empowering Water to become
A Holy Sacrament;[3]

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[s] See above, No. 68.

[1] Gen. i. 2.

[2] 2 Pet. iii. 5.

[3] "By the Baptism of Thy well-beloved Son in the river Jordan didst sanctify water to the mystical washing away of sin."—Office for Baptism of Infants.

9 "By Water and the Holy Ghost,"
Thou, Blessèd Lord, didst say,
"Ye must regenerated be,"—[4]
We hear Thee, and obey.

10 Water and Blood came forth, O Lord,
Out of Thy wounded side;[5]
And by those cleansing streams of life
We are revivified.

11 Thou, Lord, baptiz'd in Thine own Blood,
And buried in the grave,
Didst raise Thyself to endless life,
Omnipotent to save;

12 Baptiz'd into Thy death, we died,
Were buried, rose with Thee,
O may we ever live to God,
And ever Thine may be!'

13 Thee, ris'n in triumph from the grave
Did Thine Apostles see;
And heard Thy words—"All power is given
In heaven and earth to Me;

14 "Therefore, go forth into the World,
And all evangelize;
Go forth into the World, and all
Into One Name baptize."[6]

15 O may the World Thy Temple be,
A living Temple, Lord,
Growing in light, and life, and love,
A Paradise restored.

16 Send us Thy showers of grace that we,
Grafted in Thee the Vine,[7]
May there abide, and may our lives
With ripen'd fruitage shine.

17 Baptiz'd in Christ we died to sin,
And to new life were born;
O may we rise and hail with joy
The Resurrection's morn!

18 Baptiz'd in Christ we put on Christ,[8]
And then were clothed in light;
O may we keep that garment pure,
And ever walk in white![9]

19 So may we stand with Saints in bliss,[1]
That white-robed company,
Before the everlasting Throne,
And sing this jubilee,

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[4] John iii. 5.
[5] John xix. 34, and 1 John v. 6. 8.
[6] Matt. xxviii. 18, 19. Mark xvi. 15, 16.
[7] John xv. 1—8.
[8] Gal. iii. 27.
[9] Rev. iii. 4.
[1] Rev. vii. 13.

20 "To Father, Son, and Holy Ghost,
One God and Persons Three,
Whose Name we bear, in Whom we live,
Eternal glory be!"

111. *CONFIRMATION.*[2]

Part I.

Sung by the whole Congregation.

1 Father of all, in Whom we live,
To Thee we praise and glory give;
Fountain of Love! Who didst by Grace
Create anew our fallen race,
Making us sons of God to be,
Adopted in Thy Son by Thee,
O may Thy Blessing on us shine,
And, Father, keep us ever Thine!

2 O Son of God, through Whom we live;
To Thee we praise and glory give;
O God made Flesh, Who hast renew'd
Man in Thine own similitude;
Baptiz'd into Thy Body, Lord,
And grafted in the Incarnate Word,
May we for ever in Thee dwell;
Be ever our Emmanuel!

3 O Holy Ghost, by Whom we live;
To Thee we praise and glory give;
Thou, Blessèd Spirit, Holy Dove,
Who dost on hallow'd waters move;
By Whom in them we joinèd are
To Christ, and God's own nature share;
Brood o'er us with the shadowings
For ever of Thy golden wings! Amen.

Part II.

To be used before the Laying on of hands.

1 O God, in Whose all-searching eye
Thy servants stand, to ratify
The Vow Baptismal by them made
When first Thy hand was on them laid;
Bless them, O holy Father, bless
Who Thee with heart and voice confess;
May they, acknowledg'd as Thine own,
Stand evermore before Thy Throne!

2 O Christ, Who didst at Pentecost
Send down from heaven the Holy Ghost;
And at Samaria baptize
Those whom Thou didst evangelize;[3]
And then on Thy baptiz'd confer
Thy best of gifts, the Comforter,
By Apostolic hands and prayer;
Be with us now, as Thou wert there.

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[2] Part of the Hymn for Whitsunday, above, No. 59, may also be used at Confirmation, and see Nos. 128, 129.

[3] Acts viii. 12—17.

3 Arm these Thy soldiers, Mighty Lord,
With shield of Faith, and Spirit's sword;
Forth to the battle may they go,
And boldly fight against the foe,
With banner of the Cross unfurl'd,
And by it overcome the World;
And so at last receive from Thee
The Palm and Crown of Victory.

4 Come, Ever-blessed SPIRIT, come,
And make Thy servants' hearts Thy home;
May each a living Temple be,
Hallow'd for ever, Lord, to Thee;
Enrich that Temple's holy shrine
With sevenfold gifts of grace divine;
With Wisdom, Light, and Knowledge bless,
Strength, Counsel, Fear, and Godliness.

5 O TRINITY in UNITY,
One Only God, and Persons Three;
In Whom, through Whom, by Whom we live,
To Thee we praise and glory give;
O grant us so to use Thy grace,
That we may see Thy glorious face,
And ever with the heavenly host
Praise Father, Son, and Holy Ghost. AMEN.

PART III.

After the Laying on of the hands of the Bishop; to be sung specially by those who have been confirmed.

1 OUR hearts and voices let us raise
To God in songs of thanks and praise;
We bless Thee for the Gift which Thou
Hast given to us Thy servants now;
Gift from Thy Love's exhaustless store,
Seal of past graces, pledge of more,
Of graces that for ever grow
As onward on our course we go.

2 Pilgrims in this world's wilderness,
We see Thee near, and seeing bless;
Ours are the mercies now which Christ
Grants in the Holy Eucharist;
The Manna now to us is given,
The Living Bread that comes from heaven;
The Rock for us with water flows;
Himself on us the Lord bestows.

3 O speed us onward to the race,
From strength to strength, from grace to grace;
So may we, by Thy Spirit blest,
Come to the Canaan of our rest,
Mounting on wings of Faith and Love
To Thy Jerusalem above;
And praise Thee everlastingly,
One only God and Persons Three. AMEN.

112. *HOLY COMMUNION.*[4]

1 Son of God, Incarnate Word,
Thou the Source, and only Thou
Art the Fountain, whence, O Lord,
Pardon, Grace, and Glory flow;
God in Man, we have from Thee
Life and Immortality.

2 On Thy Passion's holy eve
Thou a last bequest did give,
Whence we might the fruits receive
Of Thy death and by it live:
Christ is in us, we in Christ,
In the Holy Eucharist.

3 There Thou ever feeding art
Faithful souls with heavenly food,
There Thyself Thou dost impart,
And dost cleanse us with Thy blood;
There the Cloud with Manna teems,
There the Rock with water streams.

4 With devout humility,
Faith, O Lord, Thee present sees;
Faith adores and touches Thee
In these holy mysteries;
And the heavenly virtue feels
Which from Thee comes forth and heals.

5 All unworthy, Lord, are we,—
Sinners in a sullied dress,—
But we come, that we may be
Clothèd in Thy worthiness;
Graciously receive us, Lord,
Meekly coming at Thy word.

6 Thou wast in a manger laid,
And wilt not our hearts despise;
He who humbly to Thee pray'd
Went with Thee to Paradise;
"Take and eat," Thou, Lord, dost say;
"Drink ye all,"—we, Lord, obey.

Part II.

7 Now, O Lord, we fear not death,
We in Thee, and in us Thou,
Thou our life-blood, Thou our breath;
Gates of Hell are conquer'd now;
Christ Who triumph'd o'er the grave
Is Omnipotent to save.

8 We, O Lord, Thy temples are,
Pardon, Peace, in Thee we find,
Bond of Love, and Balm of care,
Courage, Health, and Light of mind,
Pledge of Resurrection see,
Gift of Immortality.

[4] See also above, Hymns Nos. 36, Part iii., and 49, 50, 51.

9 Grant us penitence and love,
Grant us faith to feed on Thee;
Send Thy Spirit from above,
That we, Lord, may welcome be.
When from earthly toils releas'd,
At Thy Heavenly Marriage-Feast.

10 Glory to the Father give,
Glory give to God the Son,
Him who died that we might live,
And with God in Him be one:
Glory to the Spirit be,
Glory everlastingly. AMEN.

113. *HOLY MATRIMONY.*

1 How blest are hearts, which Christ the Lord
Couples, as with a silver cord,
In bridal unity:
How blest are hearts inspired by love
And pure devotion from above,
O Holy Ghost by Thee!

2 When Angels sang Creation's birth,
Man, fashion'd from the dust of earth,
In Eden was alone;
But God made Eve from Adam's side,
And brought to him that lovely bride,
And will'd them to be one.

3 O Holy Wedlock ratified
In heaven, a knot for ever tied
By God in Paradise!
O happiness beyond compare!
What tongues of Angels to declare
Thy blessedness suffice?

4 Anthems angelical were heard,
When CHRIST the Everlasting WORD
To wed His Bride did come;
He took that consecrated Bride,
Cleans'd by the life-blood from His side,
Unto His heavenly home.

5 At Cana's feast the Heavenly Guest
Did first His Godhead manifest,
And water change to wine;
In Wedlock tears of sorrowing Earth
Are changed to wine of heavenly mirth
By power and love divine.

6 Mirror'd in nuptial purity
The Marriage of the Church we see,
And Christ's, her Bridegroom's, love;
Angels look down, and anthems sing,
The Holy Dove, with golden wing,
Sheds blessings from above.

7 Bless these Thy servants, gracious Lord,
Whom Thou dost join in sweet accord,
The Bridegroom and the Bride;
In sorrow, sickness, and in health,
In tribulation and in wealth,
Be Thou their Help and Guide!

8 Be with them, Lord, as day by day
They side by side together pray,
Thy Word together read,
Together at Thine altar kneel,
And with Thy Blood their union seal,
On Thee together feed.

9 May they for ever have Thee near,
Making them to Thyself more dear,
And each to each in Thee;
So, when from earthly cares released,
May they at Thine own Marriage Feast
Be blest eternally!

10 To Father, Whose paternal Love
Sends Benedictions from above,
Eternal praises be;
And God the Son, Incarnate Word,
With Holy Spirit, be adored;
One God and Persons Three. AMEN.

114. *THE VISITATION OF THE SICK.*

"*Peace be to this house and to all that dwell in it.*"

1 PEACE to this house! O Thou Whose way
Was on the waves, Whose voice did stay
The wild winds rage, Come, Lord, and say
Peace to this house!

2 Thou Who in pity for the weak
Didst leave Thy heavenly Throne to seek
And save the lost, Come, Lord, and speak
Peace to this house!

3 Thou, Who dost all our sorrows know,
And when our tears of anguish flow
Dost feel compassion, Come, bestow
Peace on this house!

4 Thou Who in agony didst pray,
"Take, Father, take this cup away,"
And then wast strengthen'd, Come and say
Peace to this house!

5 Thou, by Whose precious death we live,
From which we all our hope derive,
Thou Lord and Saviour, Come and give
Peace to this house!

6 Thou Who didst hang upon the tree,
Uniting God and Man in Thee,
And wert our Peace,[5] Come, Lord, and be
Peace to this house!

7 O Conqueror by suffering!
O mighty Victor, glorious King!
From out of pain and sorrow bring
Peace to this house.

8 Thou Who triumphant from the dead
Thine hands didst o'er the Apostles spread,
And say, "Peace to you,"[6] Come, and shed
Peace on this house.

9 Thou Who didst on the clouds ascend,
And then the Holy Spirit send,
Send Him to comfort and defend
All in this house.

10 Lord, in the sacramental food
Of Thine own Body and Thy Blood,
Peace that is felt not understood
Give to this house.

11 Save, save us sinking in the deep,
Give ease from pain, give quiet sleep,
And under Thy wing's shelter keep
All in this house.

12 Restore us to Thine House of Prayer,
That we may praise Thy love and care,
And taste again together there
Peace in Thine House.

13 O make our doubts and terrors cease,
And from the bands of sin release,
In soul and body give us peace,
Peace to this house!

14 "Peace to this house," come, Lord, and say;
Come to us, Lord, and with us stay;
O give and never take away
Peace from this house.

15 And when at last our fainting breath
On trembling lips scarce quivereth,
O bring us through the gate of Death,
Lord, to Thine House;

16 To Thine own House in Paradise,
To Thine own House above the skies,
To live the life that never dies,
Lord, in Thine House;

17 To praise the Father there, and Thee,
And Holy Spirit, Persons Three,
For peace bestow'd eternally,
Lord, in Thine House! AMEN.

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[5] Eph. ii. 14, 15. [6] John xx. 19. 26.

115. *COMMUNION OF THE SICK.*

1 O FEAR not, though before thee lies
A dark and narrow way,
For at thy side thy Saviour walks,
Thy Comforter and Stay.

2 Hold fast His hand, and lean in faith
Upon that mighty arm;
His love and power will guide thy steps,
And shelter thee from harm.

3 Thou, Son of God, eternal Lord,
Who wearest human flesh,
And dost thy Blood and Body give
To cleanse us and refresh;

4 O make our sinful bodies clean
With that most holy food
Of Thine own flesh, and wash our souls
With Thy most precious Blood.

5 The Resurrection and the Life
Be Thou to us, O Lord,
Fulfil to us the gracious pledge
Of Thine own Blessèd Word,[7]

6 "Who eats My Flesh, and drinks My Blood,
Dwells evermore in Me,
And shall by Me at the last Day
Upraised in glory be."

7 Therefore we fear not, though we tread
A dark and narrow way;
For Thou art walking at our side,
Our Comforter and Stay.

8 We clasp Thy hand, and lean in faith
On Thy most mighty arm;
Thy love and power support our steps,
And shelter us from harm.

9 O lead us through the gate of Death
Forth to that blessèd place,
Where we may evermore behold
The brightness of Thy face,

10 And praise the Father and the Son,
By Whom we ever live,
And praise to God the Holy Ghost
Through endless ages give. AMEN.

116. *BURIAL OF THE DEAD.*[8]

1 WE hear the tolling bell,
We see the bier and pall,
Bearers and Mourners clothed in black;
The solemn Funeral.

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[7] John vi. 54. 56.

[8] See also Hymn above, No. 26, and No. 46, and also No. 63, and No. 79, and the Hymn below for the Consecration of a Churchyard, No. 123.

2 We see the open Grave,
We hear the sobbing moan,
When earth to earth and dust to dust
Falls on the coffin thrown.

3 We hear the holy prayers,
We see the closèd ground,
Where nought appears to human eye
Except a swelling mound.

4 The Bearers robed in *white*
Appear not to our eyes,
The Angels, wafting on their wings
The *soul* to Paradise;

5 We do *not see* the souls,
Which there enjoy repose,
And taste such bliss as here on earth
No heart of mortal knows.

6 We see not yet the joys,
Joys that the Just await,
When they will stand with bodies rais'd,
Lord, at Thy Palace-gate.

7 Lift from our hearts the veil,
And help us by Thy light
To see the world unseen, and walk
By faith, and not by sight.

8 O gracious Lord, to Thee,
We praise and glory give!
For Thou didst die and rise again,
That we might ever live.

9 O Death, where is thy sting?
Grave, where thy victory?
Death and the Grave are now the path
To Life that cannot die.

10 The Way, the Truth, the Life,
O mighty Lord, art Thou,
The Resurrection from the Dead,
To Thee shall all things bow.

11 Then wherefore mourn for those
Who fall asleep in Thee?
They have begun to live the life
Of immortality.

12 O praise ye, praise the Lord,
The Father, and the Son,
And Holy Ghost, Whose breath is Life;
Eternal Three in One. AMEN.

117. *THANKSGIVING OF WOMEN AFTER CHILDBIRTH.*

1 ON every new-born Babe of earth
A heavenly light is shed,
Incarnate Saviour, by Thy Birth,
And from Thy lowly bed.

2 Thou, beaming forth with orient glow,
Hast gilded with Thy light
Our human nature lying low
In the dark shades of night.

3 And in Thy Resurrection's morn
Another Birth we have,
Since Thou our nature, Lord, hast borne
In triumph through the grave.

4 And Thou hast made us heirs of heaven
And sons of God to be;
And glorious life to us is given
Regenerate in Thee.

5 Thou hast transform'd our natural weeds
By sanctifying showers,
And Thou hast made them bear the seeds
Of ever-blooming flowers.

6 Bright Angels of the King of kings.
His countenance behold,
And sheltering with their silver wings
Christ's little ones enfold.

7 Therefore in childbirth throes, which Eve
In sorrow bore and pain,
Are gleams to all who Thee receive
Of joy and endless gain.

8 Then praise the Giver of our breath,
Who helps us in distress,
And guides us through the pangs of death
To life and joyfulness.

9 O praise be to the loving Lord,
Who heard His Handmaid's prayer,
And has her to His House restor'd,
To bless His goodness there.

10 Preserve her, Lord, and with her bring
Us to Thy courts above,
That we together there may sing
Praise to Thy boundless love! AMEN.

118. *COMMINATION.*[9]

1 A VOICE amid the thunder's roar
A curse from Sinai spake
To those who keep not all the Law,[1]
And one commandment break.

2 That Curse is past, for God in Man
Has all the Law observed;
Christ hanging on the Cross endured
The Curse that Man deserved.[2]

[9] See also above, Hymn 31, for Ash-Wednesday.
[1] Deut. xxvii. 36. [2] Gal. iii. 13. Rom. viii.

3 The Curse is past, but not the Law,
Which is fulfill'd by Love,
Love quicken'd by the Holy Ghost
Descending from above.

4 The tender mercies of our God
Constrain us to obey,
And call us back with words of power,
When from His path we stray.

5 O Voice most terrible, if Love
Should speak to us in ire,
"Depart from Me, ye cursèd ones,
To everlasting fire!"[3]

6 O doom most terrible, if we
Should to the Mountains cry,
"Hide us, O hide us from the Lamb,
And from His wrathful eye."[4]

7 Therefore, though Penance is asleep,
Though Censures now are weak,
Lord, in our hearts Thy Judgment-seat
Set up, and make it speak.

8 Not with constraint and servile fear,
But with a cheerful will,
With filial love, and Angels' zeal,
May we Thy Law fulfil!

9 So may we at the last great Day
Not hear an Ebal's voice,[5]
But placed on Thy right hand by Thee
Eternally rejoice!

10 The Father praise, Who warns in love
That we may ever live;
To God the Son, and Holy Ghost,
Blessing and Glory give. AMEN.

119. *PRAYERS AT SEA.*

The Sailor's Hymn.

1 THE Ark of God in safety rode
Upon the foaming waves;
The hand of God is with us still,
He loves us, and He saves.

2 A Way was open'd in the sea
Parted by Moses' rod;
The stormy surge a highway is
To all who trust in God.

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[3] Matt. xxv. 41. [4] Rev. vi. 16.
[5] Deut. xi. 29; Josh. viii. 33.

3 Jonah, restored to light of day,
Rose from the dark abyss;
And all who die in Christ will rise
To everlasting bliss.

4 The liquid billows of the deep
A pavement were to Thee;[6]
And, Lord, Thy mighty mandate hush'd
The winds and raging sea.

5 O Thou, Whose way is on the waves,
Defend us on the deep;
Our Queen, our Country, all we love,
Bless, and in safety keep.

6 Thee ever present as we sail
Imagination sees;
And fondly feeds the faithful heart
With holy similes.

7 Our towering Mast, that spreads its arms
Outstretching far and wide,
Is like the all-embracing Cross,
On which the Saviour died.

8 Our Flag that floats upon its head
To sun and breeze unfurl'd,
Is like the Banner of the Cross,
Which overcomes the World.

9 Anchors that safely moor the Ship
In deep abysses lie;
But Christian Hope with firm-set grasp
Is anchor'd in the sky.[7]

10 Sometimes we plunge in yawning gulfs,
Sometimes we are at rest;
Sometimes the Church is tempest-tost,
And now no more distrest.

11 Each at his post, the work assign'd
In order we fulfil;
So may we in the bark of Christ
Obey His holy will.

12 Our bodies are with earthly food,
Lord, by Thy bounty fed;
O give, and may our hearts receive,
Thy ever-living Bread.

13 Aiding our toil the prosperous Wind
Propels our straining sails;
The Holy Spirit wafts us on
With His propitious gales.

14 The Chart and Compass in the deep
Our trackless path declare;
Compass and Chart, which guide to heaven,
The Holy Scriptures are.

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[6] Matt. xiv. 25.

[7] Heb. vi. 19. See above, Hymn 58.

15 The Helmsman steers us through the storms
And quicksands to the shore:
Christ at the Helm His Vessel guides
To Peace for evermore.

16 Our Ship may founder; but the Sea
Will one day yield its dead,[8]
And all Christ's loyal crew will then
Be safe with Christ their Head.

17 The Stars will fall, the Sun be dark,
There will be no more Sea;[9]
And in a billowy flood of Fire
The Earth will whelmèd be.[1]

18 But safely on the flaming waves
The Ark of Christ will ride,
And all will come to land with joy
Who in that Ship abide.

19 Thus ever Thou, O Blessèd Lord,
Art with us on the Sea;
O may we in the Heavenly Port
Be ever, Lord, with Thee!

20 To Father, Son, and Holy Ghost
Eternal praise be given,
The God who guides through earthly storms
To endless calm in heaven. AMEN.

120. *FOR EMBER WEEKS; AND AT THE ORDINATION OF BISHOPS, PRIESTS, AND DEACONS.*[2]

1 O LORD, Who in Thy love divine
Didst leave in heaven the Ninety-nine,[3]
In pity for a World undone,
And gav'st Thy life to save the One,
And didst it on Thy shoulders bear
In joy to heaven, receive our prayer.

2 Thou Who the night in prayer didst spend,
And then Thy Twelve Apostles send;[4]
And bidd'st us pray the Harvest's Lord
To send forth Sowers of Thy Word,[5]
Hear, and Thy chosen servants bless
With seven-fold gifts of holiness.

3 Look down, with gracious eye behold,
With watchful care protect Thy Fold,
Secure from hireling Shepherds keep,
Who feed themselves, and not the sheep,

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[8] Rev. xx. 13. [9] Rev. xxi. 1.
[1] 2 Pet. iii. 10—12.
[2] Part of the Hymn for Whitsunday, above, No. 59, may be now used. Also Hymn 8.
[3] Matt. xviii. 12. Luke xv. 4. [4] Luke vi. 12.
[5] Matt. ix. 38. Luke x. 2.

And when the prowling wolf is nigh,
Forsake the flock in fear and fly.

4 O Thou, Who didst at Pentecost
Send down from heaven the Holy Ghost,
That He might with Thy Church abide
For ever to defend and guide;
Illuminate and strengthen, Lord,
The Preachers of Thy Holy Word.

5 O may Thy Pastors faithful be,
Not labouring for themselves, but Thee;
Give grace to feed with wholesome food
The sheep and lambs bought by Thy Blood;
To tend Thy flock, and thus to prove
How dearly they the Shepherd love!

6 That which the Holy Scriptures teach,
That, and that only, may they preach;
May they the true Foundation lay,
Build gold thereon, not wood or hay;[6]
And meekly preach, in days of strife,
The Sermon of a holy life.

7 As ever in Thy holy Eyes,
And Stewards of Thy mysteries,
May they the People teach to see
Not, Lord, Thy Ministers, but Thee;
To see a loving Saviour's face
Reveal'd in all Thy means of grace.

8 May they Thy Word with boldness speak,
And bear with tenderness the weak;
Not seeking their own things as best,
But what may edify the rest;
With wisdom and simplicity,
And, most of all, with charity.

9 O may Thy People faithful be,
And in Thy Pastors honour Thee,
And with them work, and for them pray,
And gladly Thee in them obey;
Receive the prophet of the Lord,
And gain the prophet's own reward.[7]

10 So may we, when our work is done,
Together stand before the Throne;
And joyful hearts and voices raise
In one united song of praise,
With all the bright celestial Host,
To Father, Son, and Holy Ghost. AMEN.

121. *THE QUEEN'S ACCESSION. JUNE* 20.

1 O SON of God, Eternal WORD,
Conqueror of Satan, Mighty Lord,

[6] 1 Cor. iii. 11, 12. [7] Matt. x. 41.

Who hast ascended up on high,
And reignest there eternally;
To Whom the Father now has given
All power and might in earth and heaven;[8]
Thee Lord and King the Angels own,
And cast their crowns before Thy Throne;
Thee shall all Nations serve, to Thee
All Kings shall humbly bow the knee.[9]

2 How glorious will Thy Kingdom be,
How awful, Lord, Thy Majesty,
In that great Day, the Day of Doom,
When Thou upon the clouds wilt come,
Like Lightning's flash through darkness dim,[1]
With legions of bright Seraphim;
When the last Trump shall rend the skies,
When all shall from their graves arise,
And all be call'd their God to meet,
And stand before Thy Judgment-seat!

3 Thy Kingdom now Thou dost maintain
By earthly Kings, who by Thee reign;[2]
In lawful things man service owes
To those on whom God power bestows;[3]
Thy Ministers, O Lord, are they;
Obeying them we Thee obey;[4]
True Loyalty expects reward
Not here from men, but from the Lord;
Who for his Queen and Country dies,
He is a Martyr in Thine Eyes.

4 May Kings and Queens Thy Realm extend,
Thy Gospel love, Thy Truth defend;
May they and all the World confess
That Thrones subsist by Righteousness;[5]
And, Lord, Thy best of Blessings shed
On Thine Anointed Servant's head!
Give Her what Heav'n alone imparts,
A Throne in all Her People's hearts;
Give Blessings here, hereafter give
The Crown and Palm that ever live! AMEN.

122. *CONSECRATION OF CHURCHES, OR LAYING THE FIRST STONE.*[6]

1 WHEN the Architect Almighty had created heaven and earth,
Temple of the glorious Godhead, Angels shouted at their birth;[7]

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[8] Matt. xxviii. 18.
[9] Ps. lxxii. 11.
[1] Matt. xxiv. 27.
[2] Prov. viii. 15.
[3] Rom. xiii. 1—4, the Second Lesson for the Day, and 1 Pet. ii. 13, 15, the Epistle for the Day.
[4] Rom. xiii. 4.
[5] Prov. xiv. 34; xvi. 12.
[6] See also above, Hymns Nos. 60 and 81.
[7] Job xxxviii. 7.

Morning stars in holy concert sang a joyful Jubilee,
And the whole Creation chanted Hallelujah, Lord, to Thee!

2 In a moving Tabernacle Thou of old didst deign to dwell,
In the darkness and the stillness of the holy oracle;
In the cloud Thy power was shrouded, in the fire Thy glory shone,
In the consecrated Temple of the princely Solomon.[8]

3 In that holy Place Isaiah did Thy throne of glory see,[9]
And he heard the voice of Seraphs singing hymns of praise to Thee;
HOLY, HOLY, HOLY is the Lord of Hosts eternally
Sing they in the heavenly Temple to the Blessèd Trinity.[1]

4 God in human flesh appearing, shrining Man with Deity,
In the Temple was presented; and the Temple's Lord was He:
In the Temple Holy JESUS as a Child and Teacher sate;
And the Feast of Dedication "GOD WITH US" did celebrate.[2]

5 Look from heav'n and shine upon us with the splendour of Thy face,
Shed on us the Pentecostal benedictions of Thy grace;
Ever present and propitious to the eye of Faith appear
In the worship of the Temple which to Thee to-day we rear.

6 O'er the Font's baptismal waters may the Holy Spirit move,
Quickening that holy laver with regenerating love;
Lord, be ever at the Altar feeding there with heavenly food,
Pardoning, refreshing, cleansing, with Thy Body and Thy Blood.

7 May Thy Ministers be faithful, sowing here the seed divine,
Seed of Evangelic doctrine, Apostolic discipline;
May Thy People bear abundant fruits of Faith and Love to Thee
And in heav'n by Angel-reapers may they safely garner'd be.

8 Here to-day an earthly Temple to Thy Name we dedicate,
And we pray Thee, by Thy Spirit us, O Lord, to consecrate,
Consecrate us to be temples of the Blessèd Three in One,
Founded on Apostles, Prophets, JESUS CHRIST the Corner-stone:

9 So when earthly Temples shall be all dissolvèd in the dust,
We may at the Resurrection rise in glory with the Just,
When the heavenly City, shining and adornèd as a Bride
For her Husband with Thy Presence shall, O Lord, be glorified;[3]

10 When that holy City gleaming with its jewels, pearls, and gold
Shall descend and in its portals all the risen saints enfold;
May we in its light eternal sing with all the heavenly host
Glory be to God the Father, to the Son, and Holy Ghost. AMEN.

123. *CONSECRATION OF A CHURCHYARD.*[4]

1 FROM JESU'S eyes, beside the grave,
Some tears were seen to flow;
And when a holy Martyr[5] died,
Were heard the sounds of woe.

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[8] 2 Chron. vii. 1. [9] Isa. vi. 1—3. [1] Rev. iv. 8.
[2] John x. 22. [3] Rev. xxi. 2.
[4] See also above, the Hymn for Easter Even, No. 46, and No. 63, and for the Burial of the Dead, No. 116.
[5] St. Stephen. Acts viii. 2.

2 Sorrow we must, but bounds are set
By Faith to Sorrow's scope;
Mourn for the Dead, but do not mourn
As those who have no hope.[6]

3 Faith, looking on this hallow'd ground,
A holy Garden sees,
A Paradise where lovely Flowers
Will grow and fruitful Trees.

4 Here, on this ground, a heavenly dew
A dew of herbs, is shed:
And many here will wake and sing,
When Earth shall yield her Dead.

5 "I heard a voice from heaven, The dead
Who die in Christ, are blest;
The Spirit says, They are at peace,
And from their troubles rest." [8]

6 Members of Christ their bodies were,[9]
And, join'd to Christ their Head,
Will by His Resurrection rise
In triumph from the dead.

7 And they the Spirit's temples were,[1]
And though dissolv'd in death,
They will in glory be restor'd
Rais'd by the Spirit's breath.[2]

8 The Trump will sound, and in the clouds
The Lord will be reveal'd,
And every Grave will open'd be,
And every Tomb unseal'd.

9 Christ will transform His risen Saints,
With power and love divine;
Their bodies will in heavenly light
Like to His Body shine.[3]

10 Call'd from their graves to meet the Lord,
And caught up in the air,[4]
They will be borne to heaven and dwell
With Him for ever there.

11 O therefore bless the Lord of Life,
Who pluck'd from Death his sting,
And will His people through the Grave
To joys immortal bring.

12 Lord, give us grace to die to sin,
And rise to life renewed;
That we may rise to endless life
In Thy similitude.

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[6] 1 Thess. iv. 13.
[8] Rev. xiv. 13.
[1] 1 Cor. iii. 16; vi. 19.
[3] Phil. iii 21.
[7] Isa. xxvi. 19.
[9] 1 Cor. vi. 15.
[2] Rom. viii. 11.
[4] 1 Thess. iv. 17.

13 Glory to Father, and to Son,
Who died that we may live,
And to the quickening Spirit praise
And adoration give. AMEN.

124. *MISSIONS TO THE HEATHEN.*[5]

1 THE Banner of the Cross
Will be to all unfurl'd;
The Gospel of the Living God
Be preach'd to all the World.[6]

2 Refresh'd with streams of life,
Which from that Gospel flows,
The wilderness and desert place
Will blossom as the rose.

3 "Go forth," the Lord has said,
"And preach the Word to all;"
May all the World Thy Name adore,
And Thee their Saviour call!

4 By Apostolic lips,
Lord, in all heathen lands
Thy Word be preach'd, Thy Grace dispens'd
By Apostolic hands!

5 Now for the Lord our God
A Highway is prepared;
Now to the Nations of the Earth
His mighty arm is bared.

6 In India's southern shore,
Where Satan was adored,
They love the Word and Sacraments
Of Jesus Christ the Lord.

7 The Morians' Land to God
Now stretches forth her hands,
And holy Hallelujahs rise
From Afric's golden sands.

8 Cheer'd by the Gospel light
The glad Pacific smiles;
And soon its glorious light shall gleam
On all its thousand isles.

9 The Earth from east to west,
The Earth from sea to sea,
As with a zone of holy love
Shall soon encircled be.

10 And when that Word is preach'd,
And when that work is done,
When Christ is known, and Christ is praised
From ris'n to setting sun;

[5] See also above, Nos. 60 and 82.

[6] Matt. xxiv. 14.

11 Then Christ Himself will come,[7]
And call us from the tomb;
And all will see the Judge appear,
And all will hear their doom.

12 O everlasting Lord,
How shall we see Thy face,
If we have fail'd to spread abroad
The Gospel of Thy Grace?

13 O endless, endless shame,
O endless misery!
For none, who have not fought the fight,
Will share the victory.

14 But O what joys await
Thy valiant soldiers, Lord,
Who have with faith and zeal advanc'd
The Kingdom of Thy Word!

15 Unfading crowns and palms
Thy Saints in heaven shall bear;
And all who have Thy Gospel lov'd,
And foster'd, shall be there.

16 They will in glory stand,
They will in glory shine,
Bright as the starry firmament;[8]
They will be ever Thine.

17 O therefore bless the Lord,
With praise and offerings;
With heart and hand glad homage pay
To the great King of Kings.

18 The hand that gives, receives
More blessings from above;
The thankful Ocean fills the clouds
That rain down showers of love.

19 To Father, and to Son,
And, Holy Ghost, to Thee,
May all the World Hosannas sing,
One God and Persons Three. AMEN.

125. *SCHOOLS.*

1 HEAVENLY Father, send Thy Blessing
On Thy children gather'd here,
May they all, Thy Name confessing,
Be to Thee for ever dear;
May they be, like Joseph, loving,
Dutiful, and chaste, and pure;
And their faith, like David, proving,
Stedfast unto death endure.

[7] Matt. xxiv. 14. Mark xiv. 9.

[8] Dan. xii. 3.

2 Holy Saviour, Who in meekness
Didst vouchsafe a Child to be,
Guide their steps, and help their weakness,
Bless, and make them like to Thee;
Bear Thy lambs when they are weary
In Thine arms, and at Thy breast;
Through life's desert, dry and dreary,
Bring them to Thy heavenly rest.

3 Spread Thy golden pinions o'er them,
Holy Spirit, from above,
Guide them, lead them, go before them,
Give them peace, and joy, and love;
Temples of the Holy Spirit
May they with Thy glory shine,
And immortal bliss inherit,
And for evermore be Thine! Amen.

126. *CHARITABLE COLLECTIONS.*[9]

1 O Lord of heaven, and earth, and sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Giver of all?

2 The golden sunshine, vernal air,
Sweet flowers and fruits, Thy love declare,
Where harvests ripen Thou art there,
Giver of all!

3 For peaceful homes, and healthful days,
For all the blessings Earth displays,
We owe Thee thankfulness and praise,
Giver of all!

4 Thou didst not spare Thine only Son,
But gav'st Him for a world undone,
And freely with that Blessèd One
Thou givest all.

5 Thou giv'st the Holy Spirit's dower,
Spirit of life, and love, and power,
And dost His sevenfold graces shower
Upon us all.

6 For souls redeem'd, for sins forgiven,
For means of grace and hopes of heaven,
Father, what can to Thee be given,
Who givest all?

7 We *lose* what on ourselves we spend,
We *have* as treasure without end
Whatever, Lord, to Thee we lend,
Who givest all.

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[9] For Hymns for "Charitable Collections" see also above, Nos. 69 and 76.

8 Whatever, Lord, we lend to Thee,
Repaid a thousandfold will be;
Then gladly will we give to Thee,
Giver of all!

9 To Thee, from whom we all derive
Our life, our gifts, our power to give;
O may we ever with Thee live;
Giver of all! AMEN.

127. *THANKSGIVING FOR HARVEST.*[1]

1 OUR hearts and voices let us raise,
In songs of thankfulness and praise,
Our heavenly Father's love to bless,
Which crowns the year with fruitfulness.

2 Cheer'd by Thy sun and fostering rain
The valleys wave with golden grain,
The corn-fields teem with ripen'd shocks,
The stalls with herds, the folds with flocks.

3 For what Thy bounteous hand imparts
Give us the grace of thankful hearts,
Hearts which their thankfulness may prove
By hymns of praise, and gifts of love.

4 O Thou that art the Harvest's Lord,
Send forth the Sowers of Thy Word;
Speed them, O speed them on the wings
Of prayers and cheerful offerings.

5 May distant climes Thy Word receive,
Land after Land, till all believe,
And bear the fruit that never dies;
Till Earth shall bloom like Paradise.

6 Shine on us with Thy glorious face,
Refresh us with Thy gifts of grace,
The gifts which by the Holy Ghost
Were shed from heaven at Pentecost.

7 O may we, like a fruitful Field,
To Thee a rich abundance yield;
And, as the fields with harvests wave,
Rise from the furrows of the Grave.

8 So, when the Angel-reapers come,
And Thou shalt keep Thy Harvest-home,
We in Thy Barn may garner'd be,
Thy heavenly Barn, eternally.

9 Praise to our God and Father give,
The Source of love, in Whom we live,
Praise to the Son and Spirit be,
One only God, and Persons Three. AMEN.

[1] For another "Hymn for Harvest" see above, No. 74.

128. *AT CONFIRMATION.*[2]

1 Lord, be Thy Word my rule:
In it may I rejoice;
Thy glory be my aim,
Thy holy will my choice;

2 Thy promises my hope,
Thy Providence my guard;
Thine arm my strong support,
Thyself my great reward! Amen.

129. *AT CONFIRMATION.*

To be sung after the Laying on of hands.

1 "Thine for ever! Thine for ever!"
May Thy face upon us shine!
Help, O help, our weak endeavour,
Lord, to be for ever Thine!
"Thine for ever! Thine for ever!"
Thine for ever may we be,
May no sin nor sorrow sever
Us from union, Lord, with Thee.

2 "Thine for ever! Thine for ever!"
Arm'd with Faith, and strong in Thee,
Ever fighting, fainting never,
May we march to victory;
Daily in the grace increasing
Of Thy Spirit, more and more;
Watching, praying without ceasing,
May we reach the heav'nly shore.

3 Hard the conflict; but what glory
Is revealèd to our eyes,
While we read the heavenly story
Of our home above the skies!
"Thine for ever," we are singing
Here on earth, and while we sing,
Voices in our ears are ringing,
Hymns of Angels to our King.

4 "Thine for ever! Thine for ever!"
May Thy face upon us shine!
Help, O help, our weak endeavour,
Lord, to be for ever Thine!
Glory be to God the Father,
Glory be to God the Son,
Glory to the Holy Spirit,
Glory to the Three in One. Amen.

[2] See above Hymn 111.

130. *HYMN FOR UNITY.*

1 Father of all! from land and sea
The Nations sing, "Thine, Lord, are we,
Countless in number,—but in Thee
May we be one!"

2 O Son of God! Whose love so free
For men did make Thee Man to be,
United to our God in Thee
May we be one!

3 Thou, Lord, didst once for all atone;
Thee may both Jew and Gentile own,
Of their two walls the Corner-Stone,
Making them one!

4 In Thee we are God's Isräel,
Thou art the World's Emmanuel!
In Thee the Saints for ever dwell,
Millions—but one!

5 Thou art the Fountain of all good,
Cleansing with Thy most precious Blood,
And feeding us with Angels' food,
Making us one!

6 Join high with low, join young with old,
In love that never waxes cold,
Under One Shepherd, in One Fold,
Make us all one!

7 O Spirit Blest! Who from above
Cam'st gently gliding like a dove,
Calm all our strife; give faith and love,
Oh! make us one!

8 O Trinity in Unity,
One only God in Persons Three,
Dwell ever in our hearts; like Thee
May we be one!

9 So, when the World shall pass away,
We may awake with joy and say,
"Now in the bliss of endless day
We all are one!" Amen.

131. *HYMN FOR TEMPERANCE AND FOR CHURCH OF ENGLAND SOCIETIES.*

[*For "Church of England Temperance Societies."* Tune "*Missionary*," *S.P.C.K., No.* 534; *or* "*Kocker*," "*Hymns Ancient and Modern*," (*new Edit.*) *No.* 224; *or* "*Aurelia*," *No.* 215; *or* "*Pearshall*," *No.* 226; *or* "*Wordsworth*," *No.* 36.]

1 O Lord, our Strength in weakness,
We pray to Thee for grace;
For power to fight the battle,
For speed to run the race;

When Thy baptismal waters
Were pour'd upon our brow,
We then were made Thy children,
And pledg'd our earliest vow;

2 We then were seal'd and hallow'd
By Thy life-giving Word;
Were made the SPIRIT's temples,
And members of the LORD;
With His own Blood He bought us,
And made the purchase sure;
His are we; may He keep us
Sober, and chaste, and pure.

3 Thou, GOD in Man, hast carried
Our nature up to heaven;
And thence the HOLY SPIRIT
To dwell in us hast given;
Join'd in that blest communion
May we so use Thy grace,
That we may come together
To that pure, happy place.

4 Conform'd to Thine own likeness
May we so live and die,
That in the grave our bodies
In holy peace may lie;
And at the Resurrection
Forth from those graves may spring,
Like to the glorious Body
Of CHRIST our Lord and King.

5 The pure in heart are blessèd,
For they shall see the LORD,
For ever and for ever
By Seraphim ador'd;
And they shall drink the pleasures,
Such as no tongue can tell,
From the clear crystal river,
And Life's eternal well.

6 Sing therefore to the FATHER,
Who sent the Son in love;
And sing we to the SAVIOUR
Who leads to realms above;
Sing we with Saints and Angels
Before the Heavenly Throne,
To GOD the HOLY SPIRIT;
Sing to the THREE in ONE. AMEN.

RELIGIOUS FAITH AND WORSHIP IN ART.

WHATEVER is beautiful in Art is from God, and tends to God. It comes from heaven to earth, and aspires from earth to heaven. It is born in time and lives in time, but it yearns for Eternity. It is bounded by space, but it aims at Infinity. In the works of Creation all genuine Art loves and adores the Creator. In forms of human grace and loveliness it discerns gleams of Divine beauty and glory. It deals with objects of sense, but it nourishes Imagination, and cherishes Faith. It acts on what is material, but it holds converse with what is spiritual. It has to do with what is fleeting, but looks beyond to what is eternal. It holds, as it were, a balance between both worlds, and blends earth with heaven. It dwells amid the changes and chances of this mortal life, but it calms and cheers the soul by a holy discipline, preparing it for the repose and bliss of a joyful immortality.

In proportion as Art is conscious of its heavenly origin and immortal destiny, and accordingly as these truths are more fully recognized, so it may be expected to recover from the condition of degeneracy, into which, notwithstanding some noble examples, it seems to have fallen.

With reverence be it said, the great Architect, Sculptor, and Painter of the Universe is Almighty God. Hence the name[1] with which He was designated by the Platonic School of Philosophy, and by the Christian Fathers. The work of the visible Creation was designed and executed

[1] Demiurgus, or worker for the people. Plato, Tim. 40; Repub. 530; Xenophon, Mem. l. 49. The passages from the Fathers may be seen in Suicer, Thes. l. 846.

by God for man, made in the Divine Image, and animated with the Divine breath, and for woman, *made* (literally *builded*) [2] by God out of man, and created for immortality.

Work is not the end proposed by God either to Himself or to man. Eternity is a state of rest and felicity. This was symbolized by God at the beginning. Each of the six days of the week of Creation is said to have an *evening* as well as morning, but the *seventh* day *is not* said to have an *evening;* and why? because Work has an end, but the seventh day (which alone was blessed by God) is a type of that heavenly rest and glorious resurrection which remain to the people of God,[3] the rest of a joyful eternity.

The first great human work mentioned in Scripture is the Ark, made by the patriarch Noah, after the directions given him by God.[4] This work was transitory, but it foreshadowed repose. The Ark rode on the waves of the flood, but it anchored on Ararat, and sent forth Noah and his sons to repeople the world; and it prefigured the Church, tempest-tost on the billows of this world, but with a sure hope of coming to the heavenly haven of eternal peace and joy.

The next great work, the Tabernacle and its furniture, which occupies so large a space in the narrative of the Pentateuch, had its origin in heaven, and from God. "See thou make it" (He said to Moses)[5] "according to the pattern showed to thee in the Mount." It was the abode of God's visible presence, and it was the guide of His people through the wilderness of Arabia to Canaan, the type of their future rest. Though the Tabernacle was itinerant and migratory in an earthly wilderness, it tended to what is heavenly and eternal. It was reproduced in an ampler form in the stationary Temple at Jerusalem, made also after a pattern from God;[6] but its true Antitype is in the Body

[2] Gen. ii. 22.

[3] Heb. iv. 9. Cp. S. Augustine de Civ. Dei, xxii. 30, where he speaks of the peace of the seventh day (sabbath) consummated in the fulness of joy of the octave of Resurrection.

[4] Gen. vi. 14—16.

[5] Exod. xxv. 9. Num. viii. 4. Cp. Heb.

[6] 1 Chron. xxviii. 11, 19.

of Christ, and in His Church glorified for ever in heaven. "Umbra in Lege, Imago in Evangelio, Veritas in cœlo."[7] This is true of Art in the highest sense of the word. Art is heaven-born, and has hopes full of immortality.

Painting and Sculpture have been called imitative arts. But is not this a defective and disparaging definition? It is true that Art must be a careful student of Nature, and not only diligently observe, but also lovingly adopt, and be able to combine, her forms, colours, and graces skilfully and readily. But Art is not a slave, she is freeborn; she is not a servile copyist: she has a creative power. Her aim is not to deceive, but to educate, to purify, to tranquillize, to exhilarate and to exalt. If it were the end of Art merely to imitate, and to cheat by imitation, then a statue by Bernini would be superior to a work of Michael Angelo, and we should prefer a group by Teniers, or a portrait by Denner, to a composition of Claude and Vandyke.

Servile copying is not the end of Art, but is rather its bane. Our "Schools of Art," (as they are called) in London and in our provincial cities, may, if well regulated, do much to advance the cause of Art; but unless they are on their guard, they may also impair and injure it. Doubtless it is their duty to encourage accuracy and precision in design, but let their aim be much higher than this.

It would be well therefore that our Schools of Art should be furnished with good Libraries and Picture Galleries and Museums; and that the students should have opportunities of attending Lectures on Art (such as the Discourses delivered by Sir Joshua Reynolds as President of the Royal Academy), and also on History and Poetry, and on the affinity between Poetry and the Fine Arts, and on the common principles and laws which regulate them, and lead to perfection in them all. A genuine artist is a good man; faithful, loving, holy, and devout; his heart is in heaven: he is educated by careful study of nature and of antique models, and of ideal beauty; he is conversant with poetry, history, and philosophy; he has read much, travelled much, and thought much, and has his

[7] S. Ambrose.

memory stored, and his imagination warmed, with noble deeds, and graceful forms, and beautiful scenes.

The proper function of Art is to teach, to refine, to invigorato, to purify and to elevate the mind by means of what is beautiful.

But what is Beauty? Certainly not that which merely dazzles the eye, fascinates the sense, and excites the appetite, and inflames the passions, which are the baser and coarser elements of our nature, and ought to be restrained and controlled by the higher and nobler. If Art forgets her true office, and ministers to what is sensual and voluptuous, she degrades herself, and enfeebles, depraves, and demoralizes society.

What then is Beauty? It is what the Poet calls the "ideal form and universal mould." It is not concrete, but abstract; not special, but general; it informs, spiritualizes, and adorns whatever is lovely in life, moral, intellectual, and artistic; it is not transitory and fleeting, but imperishable and eternal; it is revealed, as it were, by inspiration to the pure and loving heart, and to the healthful imaginative faculty, and is what may be supposed to exist in all its perfection in the essential archetype in the Divine Mind and in the attributes of the Godhead itself. It is, as it were, "the pattern shown in the mount."

This definition of Beauty is suggested by what we read of works of Art in Holy Scripture. The history of tho Creation, of the building of the Ark, and of the Tabernacle and Temple bear witness to it. They all came from heaven, and tended heavenward. They were shadows of things unseen and eternal. "Every good gift and every perfect gift," says St. James,[8] "is from above, and cometh down from the Father of lights." All true Beauty is from God, and aspires to God.

This is what is taught by the greatest of ancient philosophers. The language of Plato is explicit and emphatic.[9]

[8] James i. 17.

[9] Especially in his "Dialogues," the "Phædrus," and "Symposium," and "Republic." "Phædrus," pp. 247, 250, 251, 252; "Symposium," pp. 183, 210, 211; "Republic," Book vii. p. 517.

He represents true Beauty not as earthly, perishable, and sensuous, but heavenly, immortal, and spiritual. It is that which, not being visible in its abstract and ideal essence by man, but dwelling in the nature of God, imparts grace by emanations and gleams of loveliness to all that is beautiful in this lower world; and it is by communion with that spiritual essence, revealing itself in forms of earthly beauty to pure and loving hearts, and chaste imaginations, that the mind of man is cleansed and sanctified and spiritualized, and has visions of divinity and of eternity, and mounts to God, and is loved by God, and partakes of His immortality.

The true function of Art is to endeavour, by a subtle analysis, to discern this ideal beauty, and to present its imagery to the eye by pictures of visible forms, not losing their identity, but transfigured, and spiritualized, and bathed in heavenly light and glory.

Such sentiments as these inspired the noblest artists, and especially him who holds a high place as a painter, sculptor, and architect, and also as a poet—Michael Angelo.

Let me be allowed to quote his own words in one of his sonnets,[1] in which he describes the feelings with which he looked upon forms of earthly loveliness, and was raised by the sight to the contemplation of what is heavenly and divine. Let me give them as translated by one of our own poets:[2]—

> "No mortal object did these eyes behold,
> When first they met the placid light of thine,
> And my soul felt its destiny divine,
> And hope of endless peace in me grew bold:
> Heaven-born the soul a heavenward course must hold;
> Beyond the visible world she soars to seek
> (For what delights the sense is false and weak)
> Ideal form, the universal mould.

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[1] "Non vider gli occhi miei cosa mortale," &c.—The Second Sonnet in the Paris edition, 1821, p. 2.

[2] Wordsworth, Sonnet xxv., in the "Collection of Sonnets," edition of 1838. This and other sonnets of Michael Angelo have been translated by Mr. J. A. Symonds from what he supposes to be the original text, and afford excellent illustrations of the sentiments expressed above.

The wise man, I affirm, can find no rest
In that which perishes; nor will he lend
His heart to aught which doth on time depend.
'Tis sense, unbridled will, and not true love,
That kills the soul: Love betters what is best,
Even here below, but more in heaven above." [3]

Again, he says in another sonnet,[4]—

"Better plea
Love cannot have, than that in loving thee
Glory to that eternal Peace is paid
Who such divinity to thee imparts
As hallows and makes pure all gentle hearts;
His hope is treacherous only, whose love dies
With beauty which is varying every hour;
But in chaste hearts, uninfluenced by the power
Of outward change, there blooms a deathless flower
That breathes on earth the air of paradise."

Lest such sentiments as these should seem fantastic and visionary, let me refer to the words of two writers, who will not be suspected of undue enthusiasm—Winkelmann and Sir Joshua Reynolds.

"The perfection of beauty" (says the former [5]) "rests only in God; and human beauty is elevated in proportion as it approaches the idea of God, Who by unity and indivisibility is distinguished from what is material. This idea of Beauty is a spiritual quintessence extracted from created substances, as it were, by an alchemy of fire; and is produced by the imagination endeavouring to conceive what is human existing as a prototype in the mind of God."

"Painting," says Sir Joshua,[6] "is not a mere gratification

[3] So, in Sonnet the Third, he says (p. 3),—
"La forza d'un bel volto al *ciel* mi sprona."
See also his Forty-fourth and Forty-fifth Sonnet:—
"Per ritornar là d' onde venne fuora
L' immortal forma" (p. 100).
"Veggio nel volto tuo col pensier mio
Quel che narrar non puossi in questa vita" (p. 101).

[4] Sonnet ix. p. 10. Also translated by Wordsworth, p. 28,—
"Ben può talor col mio ardente desio
Salir la speme," &c.

[5] Winkelmann, "History of the Fine Arts," Book iv. chap. ii. sect. 20.

[6] Discourse iv. See also Discourse xiii., where he says, "Nothing great

of the sight by imitation of external nature. Such excellence is unworthy of regard, when the works aspire to grandeur and sublimity. A mere copier of Nature can never produce anything that is great, he can never raise and enlarge the conceptions or warm the heart of the spectator; a genuine painter must strive for fame not by neatness of imitation, but by captivating the imagination. All the arts receive their perfection from an ideal beauty, superior to what is found in individual nature.

"The genius of a true sculptor is a gift of Heaven, an inspiration from above. As described by the ancients, he is supposed to have ascended to the celestial region, and to have imbued his mind with a perfect idea of beauty. An ancient sculptor like Phidias, when he would represent a Zeus or an Athéné, did not set before him any human pattern, but having a more perfect idea of majesty and beauty in his own mind, he steadily contemplated this, and earnestly endeavoured to represent it."

Let us apply these principles to the arts of design.

What is it in Architecture that excites admiration?

It is something derived from the unseen and eternal world, and which raises the mind upward to it.

For example, in contemplating some grand ancient Doric Temple, such as the stately Parthenon planted on the rock of the Athenian Acropolis, as it stood of old above the din of the city, and above the crowd eddying in the Agora below it;—or such as the Cathedral Church of Lincoln, rising in majestic dignity above the smoke of the busy city beneath it—we are moved by a delightful sensation of something grand, solid, sublime, substantial, and enduring, something elevated above the atmosphere of this world, and superior to its weary cares and toils, and its restless changes and chances; and under its influence the mind is raised upward, and has a foretaste of future bliss, and enjoys a calm vision of that heavenly and everlasting repose, and

has ever been effected by mechanical and servile imitation of what is visible."

pure unsullied delight, which we may hope to enjoy after the labours of this life in the blissful sabbath of Eternity.

So again, in the interior of Westminster Abbey and of our great Cathedral Churches, the interweavings and interlacings of light and shade, and the gradual revealings of new and ever-varying vistas to the eye of the spectator, as he advances eastward from the west door, suggest to his imagination the feeling that there is a World ever beyond him, and give him glimpses of Infinity.

In the grandest buildings also of the Italian style, such as St. Paul's Cathedral, the view of the interior of the dome, like a heaven suspended above us, especially if the vault be adorned with beautiful forms of saints and angels floating in the air, (as in the frescoes of Correggio in the Duomo at Parma,) and melting away into the aerial abyss of the sky beyond, lead the imagination upward, by means of the architectural heaven, to the pure empyrean above, and enable it to soar aloft to the presence and throne of God.

In Sculpture the main purpose is to produce a feeling of calm repose and joy after energetic action. The most famous statue of antiquity, the Apollo Belvedere, represents this idea in perfection. He is not in action, but is contemplating, with pleasure, the effect of his own act.

The most beautiful series of sculptured figures—the Panathenaic frieze of the Parthenon—represents a succession of graceful forms on horseback, moving onward in an ideal stream and river-like flow of beauty, in order to present themselves in reverential homage to the Deities, seated in serene and joyous majesty, at the end of their career; and in order to participate, as it were, by a spiritual apotheosis, in their heavenly repose and divine glory, after a course of earthly motion and human exertion—like a rapid river flowing into the peaceful bosom of a pellucid lake.

The same may be said of the succession of Triumphal Arches spanning the Via Sacra at Rome. The Victor stood aloft upon their summit, in his triumphal car; this was his transitory action, but it was action leading to repose and joy. The Via Sacra led up to the Capitol, whether he rode to render grateful praise to the Deity for his victory; and

thus he was immortalized for ever as a Conqueror, mounting upward to heavenly glory.

The triumphal Columns at Rome—such as that of the Emperor Trajan—represent a similar idea of human action, winding upward by an ever-ascending spiral of earthly labour to a serene apex of celestial quietness and victory.

The sculptured group, in which Laocoon and his two sons are represented as struggling to disengage themselves from the grasp of the venomous serpents, coiling around and strangling them, has been the subject of controversy from the time of Winkelmann and Lessing. The noble expression in the father's countenance is supposed by the former to represent parental love and pity felt for the sufferings of his children, and triumphing over his own pain. The latter ascribes it to the genius[7] of Greek Art shrinking from the representation of excruciating agony.

With deference to both these great names I may perhaps be allowed to express a doubt, whether (notwithstanding the merits of this work extolled by Pliny the elder and others[8]) it belongs to the best and purest age of Greek art, and whether it was not rather a production of later days, when the mind was familiarized with scenes of savage cruelty and mortal sufferings in the gladiatorial shows of the Roman arena.[9]

And here let me refer to a more sacred and solemn subject.

In the days of early Christian Art, the Cross of Christ was naturally the symbol most dear to the heart and eye of the faithful. But the Cross in their sight was not so much an emblem of shame and sorrow as of victory and glory. "In hoc signo *vinces.*" The Cross of Christ, when viewed by the imaginative organ of faith, was a banner of warfare, a trophy of triumph, a royal throne, a car of victory, on which the Saviour rode in glory to His palace in heaven.[1]

[7] See Lessing's "Laokoon," pp. 13, 14, 41.

[8] Plin. N. H. xxxvi. 5. Winkelmann, Book x. chap. i. Visconti, "Museo Pio Clementino," ii. 255. Flaxman's Lectures, p. 95.

[9] M. Valéry ("Voyages," xiv. chap. vi.) assigns it to the time of the earlier emperors. Lessing and others suppose that the sculptor was later than Virgil, and imitated his description (Virg. Æn. ii. 195—224).

[1] Cp. St. Paul's words, Col. ii. 15.

But probably no instance can be adduced earlier than the eighth century[2] of that which is now so often represented in sculpture,—in marble and wood,—not only in churches of foreign lands, but in crowded streets and rural waysides, with the painful attributes of distorted features and lacerated limbs, and blood-stained brows, in the Crucifixion.[3] Early Christian Art loved the Cross, but it shunned the Crucifix. And was there not wisdom in this? In the noble simplicity, and sublime abstraction, of the Cross, the Imagination is left free to crown sorrow and suffering with a diadem and halo of glory. But in the Crucifix, the Imagination is confined by the senses, and is riveted to the contemplation of pain and shame and death, which were only transitory, and were the Saviour's path to the joy and glory of an everlasting life, as He Himself says, "I am He that liveth and was dead, and behold I am alive for evermore."[4] But to fix the mind—by means of such representations as I have described—on the shame and sufferings of Christ, apart from the eternal glory and infinite joy to which they led Him, may be a snare, and may tempt men to forget the majesty of the Godhead of Him who raised Himself from the dead, and ascended in triumph to heaven, and is there enthroned King of kings and Lord of lords.

Let us apply these remarks to another department of sacred art—that of stained glass windows in churches.

The glass stainers in ancient times acted on the principle of leaving the outlines of their figures dimly defined and intermingled with white glass, inviting the eye to the heaven beyond it, so that the imagination had fair play in helping the faith of the spectator to complete the work by an ideal picture in his own heart and mind. But in modern days the action of the imagination and of faith is too often fettered

[2] See Mrs. Jameson "On the History of Our Lord as exemplified by Works of Art," vol. ii. pp. 326—333. Lond. 1864.

[3] M. Didron, in his valuable work "Iconographie Chrétienne," gives numerous examples of the Cross in all its varieties (pp. 356, 370, 372, 374, 399), but not one of the Crucifix. There is an admirable sonnet of Campanella (translated by Mr. J. A. Symonds) expressing similar sentiments as to the Crucifix, beginning "Se sol sei ore," &c.

[4] Rev. i. 18.

and paralyzed, and the mind is overpowered by brilliant transparencies, stereotyping upon it common-place forms, and haunting the memory with prosaic and vulgar representations of sacred persons and subjects, which ought to be veiled in mystery and to be idealized with reverential awe.

The principles now stated may be applied also to Landscape-painting and to Portrait-painting.

What is it that imparts a charm to the mellow tints of sunset in the pictures of Claude or Turner, and to the rich foliage of the trees, and to the quiet bridge over the flowing river, and to the cattle reflected in the water, and to the old ivy-mantled tower or ruined temple, and to the calm expanse of the broad lake, and to the delicate hues of aerial distance melting away into infinity? Is it not the feeling that under the influence of objects like these we are transported from the petty cares and brief sorrows of to-day to a far-off age, and to a distant land of an ideal Arcadia, a poetical Elysium, a spiritual Paradise?

"Soul-soothing Art," the poet may well say,—

> "That gives
> To moments caught from fleeting Time
> The appropriate calm of blest Eternity."

So it is also with Portrait-painting. At the present day by the general use of Photography (very valuable in representing buildings and in reproducing manuscripts), Portrait-painting is in danger of being degraded to the low level and servile drudgery of endeavouring to execute facsimiles. It does not portray the *mind* by means of the *mind*, but (may we not rather say?) it copies a *machine* by the help of a *machine*. It therefore fails of producing a real likeness. For a man is not what he seems to the eye to be at a particular moment of his existence, seized upon by the spasmodic shock of a mechanical process, but what he is in his generalized essence as discerned by the intuitive genius of the Artist. The genuine Portrait-painter will indeed be careful to preserve the personal identity of the subject, but he penetrates below the surface into the inner recesses of the mind. And although his art is affected by conditions of

time and space, it goes beyond the limits of both, and reveals some gleams of eternity. May we not say that, by means of his portraits, he will suggest to us some faint glimmerings of what a beloved form may be imagined to be in a holier and happier world, when transfigured into a heavenly body by the power and love of Christ?[5]

May I now offer some practical observations?

The condition of Art in a country depends on the character of the People. The great heathen Nations of Antiquity may well put us to shame in this respect. With them Art was a part of Religion, and Religion was allied with Patriotism. If a Colony was to be planted in a far-off land, the first thing they did was to build a magnificent Temple. The great Temples still standing at Pæstum, in Italy, and at Selinunte, Segeste, and Girgenti, in Sicily, are monuments of their national genius and piety. When Athens recovered from the incendiary ravages of the Persian invasion, the first thing she did was to rebuild the Parthenon, her great national temple, in greater splendour than before. With them the temples of the deities were their national palaces, and the houses of their nobles were comparatively like cottages and huts.[6]

It is a humiliating question for ourselves, Has any great Cathedral Church been erected by the English nation—the richest nation in the world—in any one of her own colonies?

Look again at some of our national monuments. One example may suffice. Look at the equestrian statue of the great hero of our age, the Duke of Wellington, on the Arch of triumph opposite Apsley House. What a confusion of ideas does it display! A *Roman* conqueror was well placed on a triumphal car, on a triumphal Arch, over the Via Sacra which led up to the Capitol, whither he had

[5] Phil. iii. 21.

[6] "Privatus illis census erat brevis.
Commune magnum."
Horat. 2 Od. xv. 15.

The remark of Demosthenes on the house of Miltiades and other great men, not distinguishable from other habitations, may occur to the reader.

gone in a triumphal procession to render thanks to heaven for his victory; and thus his victory and his triumph were perpetuated by Architecture and Sculpture in the triumphal Arch, and in the triumphal Car. But the hero of Waterloo is represented on *horseback*, on the top of the Arch, and he is *crossing* the road, and not going along it. Thus the spectator is reminded of the triumphal Arches at Rome, but only to distress him by a strange combination of artistic incongruities and architectural and sculptural solecisms.

With a few splendid exceptions, the public works of Painting, Sculpture, and Architecture in our own age, one of boundless wealth and lavish prodigality in personal self-indulgence, can hardly bear comparison, as to true genius and feeling, even with those of the petty Italian states of Pisa, Florence, Genoa, and Venice; to say nothing of the works of ancient artists, which even in their ruined and fragmentary state are still models to ourselves.

May I refer also to illustrated works of education? Think of the grotesque and monstrous caricatures which disfigure many of the books placed in the hands of our children. How can they ever learn to appreciate and love what is really graceful and beautiful in Art, when their minds are prematurely depraved and corrupted by familiarity with what is hideous or ludicrous?

But let us hope for better things. And that this hope may be realized, let Art be mindful of her high calling. Her office, like that of Poetry, is to teach,[7] to educate, elevate, adorn, to enlighten, cheer, refine, and purify society. A true artist is a good man.[8] He regards his art with reverence. May we not say that he will not consider himself as a mechanic toiling in a workshop, but rather as a prophet and priest, ministering in the natural Temple of the Universe for the glory of God and the welfare of mankind?

No study, however severe, both of nature and the best

[7] Hence the word "maestro" (master, teacher), designating a painter, sculptor, or architect.

[8] Sir Joshua Reynolds says ("Discourses," vii. p. 141), "The good and virtuous man alone can acquire a true and just relish of works of art."

models, is superfluous in so noble a profession. No industry however unrelaxing, no observation however vigilant, no accuracy however minute and precise, are to be dispensed with. But these will be unavailing without a spirit of moral self-dedication. He will labour not only with the eye and the hand, but with the mind, the soul, and the heart. And therefore he will be conscious of the need of Divine grace, and of inspiration from above. The artists of the Tabernacle, which was made after the pattern in the heavenly mount, were *Bezaleel* and *Aholiab*. There is a spiritual meaning in their names. Bezaleel means one who dwells *in the shadow of God*. And he was the son of *Uri*, which means *light*. The true artist dwells under the shadow of the wings of Divine Glory and Beauty, and he is a child of heavenly light. And *Aholiab* means, *the Father is my Tabernacle*. The Father of Light dwells, as in a shrine, in the heart of the true artist.[9] Both of these artists of the Tabernacle worked after the pattern which God showed to Moses in the mount. The true artist is a *Bezaleel*, and an *Aholiab*; he labours to produce forms of ideal, heavenly beauty. Both those artists are said in Holy Scripture to have been "filled with the Spirit of God, in wisdom and understanding and knowledge, in all manner of workmanship." The true artist seeks for the gift of the Holy Spirit in the means of grace. He seeks it in holy books, in noble histories, in sublime poems, such as those of Homer, Æschylus, Dante, Shakespeare, and Milton; he seeks it especially in the Bible. The Bible was the manual of Michael Angelo. The true artist seeks for it in Prayer, and in the Holy Communion. Michael Angelo's sonnet on the need of grace, and on its gift in prayer, is one of the most beautiful productions of that great poet and artist.[1] It

[9] Aholiab was the Son of Ahisamach (a *brother* of *support*), of the tribe of *Dan*; and this union with Bezaleel, of the tribe of *Judah*, seems also to be significant.

[1] Sonetto liii. p. 120:—

"Ben sarian dolci le preghiere mie"—

translated by Wordsworth, No. xxvi. of his Miscellaneous Sonnets, and also by Mr. Symonds. See also the interesting devotional Sonnet, No. lvi.,

is recorded of one of the holiest, purest, and most admirable painters of sacred subjects—Fra Angelico da Fiesole—that he never took his pencil into his hand without breathing forth a prayer,[2] and that he never painted the Saviour on the Cross without having his eyes bedimmed with tears. The true Artist will scorn to minister food to the sensual appetite by unchaste pictures, such as too often marred and debased the works of the Venetian school, and enfeebled the manly vigour of the Venetian republic; but he will labour in a spirit of pure and holy love. It was said of a great Artist that he would as soon put his name to a forgery as to a caricature. In all that is beautiful in earthly forms he will see visions and images of heavenly glory. Earth will be to him a mirror of Heaven. And he will enable others to see reflections of heaven in the creations of his own genius. The fleeting things of Time will be to him shadows of Eternity. His Art will be a Religion. It will be consecrated and Christianized, and be full of happiness and joy; and it will prepare him by holy discipline to "behold the King in His beauty,"[3] and to contemplate for ever the Lord of glory, and to recognize in Him a consummation of all that he has seen of loveliness in this lower world, and to have a full fruition of those "things which eye hath not seen, nor ear heard, nor have entered into the heart of man, and which God hath prepared for them that love Him."[4]

The following Prayer, offered up by the Bishop of Lincoln on the occasion of the opening of the "Midland Counties

written by Michael Angelo in the 83rd year of his age, and sent by him to Vasari,—

"Giunto è già il corso della vita mia;"

(Vasari, "Vite de Pittori," iii. 179), translated by J. S. Harford, p. 67 of his interesting volume of the "Poetry of Michel Angelo," 1857.

[2] See his life in Vasari, i. 265. It was a saying of his, "Chi fa cose di Cristo, deve star sempre con Cristo," and "Dal Creatore perfettissimo e bellissimo nasce ogni perfezione e bellezza."

[3] Isaiah xxxiii. 17. [4] Isaiah lxiv. 4, 1 Cor. ii. 9.

Art Museum" at Nottingham Castle by their Royal Highnesses the PRINCE and PRINCESS of WALES on Wednesday, July 3, 1878, may be added here:—

ALMIGHTY GOD, Maker of all things, Giver of all good gifts, we praise and thank Thee for prospering This our Work, and we pray for Thy Blessing upon it. Grant that this MUSEUM of ART may be a TEMPLE for Thee. Vouchsafe to enlighten our eyes with the Holy Spirit, that in all works of human skill, and in all forms of earthly loveliness, we may discern gleams of Divine beauty, and see revelations of heavenly glory; so that in all things, loving, adoring, and serving Thee, with minds sanctified, and hearts purified, we may finally come to the everlasting light and unspeakable joy of Thy heavenly presence, and to the perfect vision of Thy glorious Godhead, through Jesus Christ our Lord. Amen.

Also the following Hymn, written by the Bishop for the same Museum, a magnificent work on a noble site, and due, in a great measure, to the exertions of the Mayor of Nottingham, the late Mr. W. G. WARD:—

O THOU, Whose Power and Love have rear'd
This universal frame,
And deck'd the Earth, and Sky, and Sea,
How glorious is Thy Name!

All Beauty is a gleam of heaven,
All Love a gift of grace;
All forms of noblest Art reveal
Bright visions of Thy Face.

Wise Architects and Sculptors work
With joy at Thy command;
Thine are the spirit and the skill
Which guide the Painter's hand.

May all their labours, wrought in faith
And love, by Thee be blest;
And may they lead to heavenly bliss,
And everlasting rest!

Bless Thou the work[5] we now design
For Thine own glory, Lord;
A Treasure-house of beauty rare,
From Thine own bounty pour'd.

Crowning the hill above our homes,
A Beacon may it be,
To guide us to our home in heaven;—
A Temple, Lord, to Thee!

Praise God, the Maker of the World,
Adore ye God the Son;
And praise we God the Holy Ghost;
Eternal Three in One.

Amen.

[5] The Castle Museum, Nottingham.

CHRISTIAN ART IN CEMETERY CHAPELS.

Let me take this opportunity of suggesting an inquiry whether great benefits might not be conferred by Art on Religion, by improvements in the adornment of our Cemeteries, which are now being largely multiplied, and especially of their Mortuary Chapels.

The following remarks relate to that subject,—

To F. Mercer, Esq., *Chairman of the Burial Board, Gainsborough.*

My dear Sir,

When I had the pleasure of being with you a short time ago at Gainsborough, for the consecration of a portion of the new Cemetery there, I was much struck with the beauty of its situation, especially of the Mortuary Chapel. It seemed to me that by judicious management it might be made a pattern and model to other Cemeteries in this county and diocese.

With a view to this end, I ventured to submit for your consideration, and for that of the Burial Board at which you preside, whether the chapel then consecrated by me might not be made conducive to Christian instruction and Christian consolation, *by means of appropriate adornment,* representing Scriptural subjects and Scriptural emblems, illustrative of the great doctrines of our common Faith and Hope in the Divine Teaching of God's Holy Word concerning death, burial, resurrection, and immortality. Such representations would, I conceive, serve to relieve the present coldness and dreariness of the interior, and also would supply fit, solemn, and consolatory subjects for the meditation of Christian

mourners, who come to the chapel for the purpose of consigning the last remains of their departed friends and relatives to the grave.

I now beg leave to lay this proposal before you, and request the favour of your communicating it to the Burial Board. It would, of course, be understood that if the Board sanctions the proposal, no part of the expense of carrying it into effect should fall on the funds at their disposal, but that it should be defrayed entirely by voluntary subscriptions, and that the plans for executing it should be submitted to them for their approval.

I am, my dear Sir,

Yours faithfully,

C. Lincoln.

Riseholme, Lincoln, 26th Oct. 1875.

Gainsborough, 9th Nov., 1875.

My Lord,

I had the honour to read your letter of last week to me, at a meeting of the Burial Board yesterday, and the following resolution was unanimously passed:—"That the Chairman be requested to thank the Bishop for his letter relating to the decoration of the consecrated chapel, and to say that the Board has pleasure in acquiescing in the Bishop's proposal, but fears that as the walls are new, there may be some difficulty in carrying this out successfully at present."

It addition to this feeling expressed as above, it was thought by some members of the Board, that it would be invidious if we did not sanction and lead in something to be done similarly in the unconsecrated chapel; and I was to ask you if you thought that one subscription list for both could be entertained, or at least that two lists could lie side by side for people to give to one or both, as they might be inclined.

If you can make any suggestion to meet this feeling, I am sure the Board would appreciate it.

I was also to mention that the chapels are not supplied with any warming apparatus, and therefore will not be

always dry. Should not therefore any decorative work be done on zinc or copper? or else it will stand very little time.

Thanking you for your last letter, and hoping to hear from you in reply to this at your leisure,

I beg to remain, my Lord,

Yours faithfully,

FLETCHER MERCER, Jun.

To the Right Rev. the Bishop of Lincoln.

In the Preface to the second edition of a Sermon preached by me in Westminster Abbey, July 5th, 1875, on *Cremation* or the *Burning of the Body*, the subject is thus further developed—

A nobler design cannot be conceived than this, for the exercise of the best faculties of Christian Art and Christian Archæology, as well as of the purest aspirations of Christian Faith, Hope, and Love. We do not expect nor require such intense energy of devotion as that which freighted fifty galleys with earth from Jerusalem and brought it across the Mediterranean to the consecrated enclosure of the *Campo Santo* at Pisa, in the year 1228. But we have need of the consecration of Architecture, Sculpture, and Painting for such a purpose as this. Why should not a Giovanni of Pisa arise among us to execute a design for an English Campo Santo? Why should not a Nicholas of Pisa be associated with him, by congenial works of Christian Sculpture? Why should not English Orgagnas come forth and adorn the walls of its cloistral arcades with frescoes, representing such sacred subjects as are found in the Catacombs, and which speak of Death, Burial, Resurrection, and Ascension, and which, while they charm the eye, cheer the heart of the spectator?

Might not also some noble Church be erected in connexion with the holy precincts, and add fresh beauty and sanctity to it, as the Campo Santo at Pisa derived a solemn dignity from its association with the group of sacred buildings near it, the graceful Baptistery, the mysterious Campanile, and the majestic Cathedral?

Why should not we be allowed to profit now by such

helps of the Painter's pencil, as enabled the early Christian to read the histories of the Old Testament by the light of the New, and as shed gleams of glory on the darkness of the Grave, illumined by the rays of the Gospel?[1] Why should not our Cemeteries reproduce the Christian teaching of the ancient Catacombs? How wise and instructive was the Art, —however untutored and rude in design and execution,— which, when it had represented the work of Sin and Death in our first Parents Adam and Eve standing at the interdicted Tree, and driven from Paradise,—proceeded to plant near it, as its spiritual antithesis, the Second Adam, bearing our Sins on the Tree of the Cross, and tasting that Death which has its fruits to us in Everlasting Life. How happy were the inspirations of the Artists, who painted the frescoes of the Catacombs, in the consolation they ministered to Christian mourners, by placing before them the Ark on the waves of the Flood, and the Dove bringing to the patriarch Noah the green olive-branch of Peace, the pledge of the cessation of the waters, and thus suggesting to them the cheering assurance that the beloved ones, who had passed through the dark waters of Death, were now safe and at rest; and that there would be peace also for themselves, remaining in the Ark of Christ's Church, however tempest-tost it might be. Why should not we be stimulated to acts of faith and holy obedience, and be comforted with hopes of a blessed Resurrection, by contemplating such scenes,—frequently recurring in the Catacombs,—as Isaac bearing the wood, and Abraham stretching out his hand to offer up his son, and receiving him again in a figure,[2]—a type of Christ's Death and Resurrection? Joseph cast into the pit, and into prison, and afterwards raised to princely eminence in Egypt; Jonah, throwing himself into the sea, and emerging from it after his three days' burial; the three children

[1] On the Christian teaching of the Catacombs by such representations as are noticed here, see *Aringhi Roma Subterranea, ed. Arnem*, 1671, pp. 276, 289, 292, 318, 360, 382, 415, 444, 477, 582; and Burgon's very interesting and instructive *Letters from Rome*, Letter xix. and xx., and the great work of De Rossi, and the useful *Manuel de l'Epigraphie Chrétienne*, by Edmond Le Blant, Paris, 1869.

[2] Heb. xi. 11.

walking at ease in the flames of the fiery furnace at Babylon, with one at their side like the Son of God; the aged prophet Daniel, sitting in the calmness of faith amid the awe-struck lions in the den; the translation of Enoch and Elijah after a brave ministry, in evil days, to a life of everlasting glory—such were some of the artistic sermons and picturesque homilies which preached lessons of faith, patience, and courage, to the eyes and hearts of the Christians, amid the solemn stillness of the Graves of their relatives and friends, and over the mortal remains of Saints and Martyrs, who had passed through suffering to glory. Would not Christian Art be as willing and able to minister to Christian Faith in our days, as it was in those of our forefathers in the Church?

The New Testament also acquired a living freshness by means of the Painter's skill, applied to the adornment of the Catacombs. The Sower, sowing his seed, was a spiritual preacher, not only because he brought to mind the practical interpretation of the parable by the Lord Himself,[3] as to the Seed of the Word, sown in the soil of the heart by the Divine Sower, and our consequent human responsibilities, but also because by approximation to scenes of Death and Burial, he suggested the analogy supplied by Christ and His Apostles, that the Grave itself is a seed-plot, in which the bodies of the faithful are sown by Him, to be raised to a harvest of Glory. The Good Shepherd also—that portraiture so dear to the Ancient Church—how cheering was his work, in bearing the lambs safely in his bosom, and leading his Sheep through the deep and dark ravines and rocky defiles of the desert, and recalling to the mind the words of the Psalmist,[4] "The Lord is my Shepherd, therefore can I lack nothing:—Though I walk through the valley *of the shadow of death*, I will fear no evil, for Thou art with me, Thy rod and Thy staff comfort me." The parable of the Wise Virgins,—the raising of Lazarus from the grave by the voice of Christ; these also ministered their proper warning and encouragement; and the figure of the Fish, bespeaking our union in Christ, begun in the waters of baptism;[5] and

[3] Matt. xiii. 19. 1 Cor. xv. 42.

[4] Ps. xxiii. 1—4.

[5] See above, vol. i. p. 92.

the burning Heart, aspiring upwards with a flame of pure love to Him; the Cross and the Anchor, the emblem of hope, and of tranquil rest in Christ; the monogram (*Chi Rho*), enclosed in a circle, and the A and Ω (*Alpha* and *Omega*), declaring that Christ is "all in all," "the Beginning and the End," to the believer; and the Palm-branch of victory,—these were significant symbols, which supplied abundant food for religious meditation.

St. Jerome[5] tells us that when he was a boy at school in Rome, he used to go with his comrades on Sundays to the Catacombs, and to visit the tombs of Apostles and Martyrs there, and to thread the intricate subterranean labyrinths, hallowed on each side by sepulchres; and we may well believe that the spiritual teaching, which he thence derived, made a deep impression on his mind, and did much to qualify him for that work which he afterwards performed as an Expositor of Holy Scripture, and as a Doctor of the Church of Christ. What Sunday School in the world could do more for a devout and meditative mind than the ancient Cemeteries of Rome? Why should not our English Cemeteries endeavour to do a similar work?

Excursions from our great cities to such Cemeteries as these might be like Christian pilgrimages; especially for those who would visit the graves of their own relatives there, and look at the places where they themselves would one day be laid at rest by their side, after the troubles of this transitory life.

[5] St. Jerome, in Ezek. cap. x.

ON CREMATION, OR BURNING OF THE BODY; AND ON BURIAL.

For eighteen hundred years, the Holy Ghost, speaking in the Gospel in the Churches of Christendom, has commemorated the reverential love of Mary of Bethany for the human Body of her Divine Lord.

Full of gratitude to Him, Who by His divine power had raised the body of her brother Lazarus from the grave, she performed an act of reverential affection to Christ's Body, a week before it lay in the Tomb. That act is declared by Him to have been dictated by a holy instinct, and heavenly inspiration—"She did it for *My burial.*" She foresaw the future, and acted from the foresight; and when some of the disciples blamed that act, as one of thriftless waste, and Judas asked, "Why was not this ointment sold for three hundred pence, and given to the poor?"[1] our Lord interfered to plead her cause, and commended her example to posterity, and said, "Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."[2]

The same Divine Spirit has recorded in each of the four Gospels the affectionate solicitude of Joseph of Arimathea for the honourable *burial* of that Body in his own new tomb; and Nicodemus is also commemorated in Scripture as his associate in that holy work.

After our Lord's Resurrection and Ascension into heaven, and after the gift of the Holy Ghost to the faithful, the Church of Christ is described in Holy Writ as paying special regard to the *Burial* of the Dead.

[1] John xii. 5. [2] Matt. xxvi. 13.

The body of the first Martyr, St. Stephen, was taken up by devout men and carried to the grave.[3] When Dorcas died at Joppa, her body was washed and laid in an upper chamber,[4] and St. Peter was sent for, and he raised her again to life.

Such acts as these were practical results of faith in the doctrines of Christianity. They were produced by belief that the Son of God has taken the nature of Man, and has consecrated the human body by His Incarnation, and that we are not our own, but have been bought with a price; and that He purchased us, both in soul and body, by His own blood;[5] and that He has lain, in a human body, in the Grave, and has hallowed the Tomb; and that by His Divine Power He raised His Human Body to life eternal, and has carried His glorified humanity above the stars, and is now set down in that Body at the right hand of God; and that He will come hereafter in that Body, and be seen by all.[6] "The hour is coming," He Himself said, "when all that are in the graves shall hear His voice, and shall come forth,"[7] to receive from Him their final doom for everlasting bliss or woe.

By the Incarnation of Christ the Body of Man became a shrine for the Godhead. Humanity received a spiritual unction in Him from the Holy Ghost; and by the gift of the Holy Spirit at Pentecost to the Church, and by the baptismal incorporation of the faithful into Christ, Very God and Very Man, the body of the Christian has become, as St. Paul declares, "a temple of the Holy Ghost,"[8] "a member of Christ,"[9] and "a partaker of the divine nature;"[1] and by feeding on Him in the Holy Eucharist, and by communion with Him Who is "the Resurrection and the Life,"[2] we are joined together with one another, and with the saints of every age and clime, as fellow-members of Him Who is the Head of His Body the Church,[3] which is the blessed

[3] Acts viii. 2.
[4] Acts ix. 37.
[5] 1 Cor. vi. 19, 20; vii. 23.
[6] Rev. i. 7.
[7] John v. 28.
[8] 1 Cor. iii. 16, 17; vi. 19. 2 Cor. vi. 16.
[9] 1 Cor. vi. 15.
[1] 2 Pet. i. 4.
[2] John xi. 25.
[3] Eph. i. 23. Col. i. 18.

company of all faithful people; and we have a promise and pledge from Him that our bodies will be raised up at the last day, and will inherit eternal life,[4] and will be fashioned so as to be like Christ's glorious Body,[5] such as it was seen at His Transfiguration, and such as it appeared when it went up into heaven.

The reverential and affectionate care of the human body after death is the fruit of belief in these doctrines of Christianity.

It is true that in this respect, as in many others, what Christianity did, was to shed more light on primeval revelation, and to impart greater force to those mandates which God Himself had given to man at the beginning.[6] Almighty God created Adam from the earth; and His sentence to Man after the Fall was, "In the sweat of thy face shalt thou eat bread, till thou *return* unto the *ground*; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."[7] For four thousand years this utterance was interpreted by the faithful to be a divine oracle for the *Burial* of the Dead. Holy men of old fell asleep in death, and were laid in the bosom of their Mother Earth;[8] in a blessed hope, to which Job the patriarch and prophet of the human race has given utterance, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this Body, yet in my flesh shall I see God: Whom I shall see for myself and mine eyes shall behold, and not another."[9]

Actuated by such feelings as these, the devout Patriarchs were very solicitous for the Burial of the Bodies of their friends and relatives, and of their own.

The Holy Spirit had surely in His divine mind an important purpose, for the instruction of all ages, when He

[4] John vi. 54.

[5] Phil. iii. 21.

[6] See *Minucius Felix*, cap. 34. "Non ullum damnum sepulturæ timemus, sed *veterem* et meliorem *humandi* consuetudinem frequentamus."

[7] Gen. iii. 19.

[8] Cp. Job i. 21.

[9] Job xix. 25—27.

took care to describe, with minute precision, the tender thoughtfulness of Abraham, the father of the faithful, for the Burial of his wife Sarah in the cave of Machpelah;[1] and, with a similar design, He has recorded the charge which Jacob gave in Egypt, with the solemnity of an oath, for the Burial of his own body in the grave which he had made for himself in the land of Canaan,[2] by the side of the bodies of Abraham and Sarah, of Isaac and Rebekah, and of his own wife Leah.[3] And it was not surely without a meaning that the Holy Spirit has taken pains to narrate fully how this command was complied with, by his dutiful son Joseph;[4] and how, in his turn, Joseph strictly charged his brethren, that when they returned from Egypt to Canaan, they should carry his mortal remains with them, and bury them in the promised land; a charge which was punctually fulfilled by Moses, bearing them out of Egypt, and during the forty years' pilgrimage in the wilderness,[5] and after him by Joshua, depositing them in a grave in Canaan.[6]

Such was the anxious care of faithful men of old for the *burial of the body*. And not a single instance can be cited from the Old Testament where any other mode of disposing of the body of a holy man after death is recorded, than that of Burial.[7] To be unburied is described in Holy Writ as one of the most ignominious punishments,[8] and to burn a dead body was an act of barbarism.[9]

Among *heathen* nations the practice was different. The Resurrection of the body was not an article of their creed.[1] Yet,

[1] Gen. xxiii. [2] Gen. l. 5. [3] Gen. xlix. 29—31; l. 5.
[4] Gen. l. 4—13. [5] Exod. xiii. 19.
[6] Joshua xxiv. 32. Acts vii. 15, 16.
[7] The case of Saul and Jonathan is not an exception—see 1 Sam. xxxi. 12, 13; 2 Sam. ii. 4. As to the Hebrew usage generally, see Tacitus, Histor. v. 5.
[8] 1 Kings xiv. 11; xvi. 4; xxi. 23, 24. Jer. viii. 2; xvi. 4. 6; xxii. 19; xxvi. 23. Ezek. xxix. 5.
[9] Amos ii. 1.
[1] See Æschyl. Eumen. 655. Soph. Elect. 136. Nor was it the creed even of any of the philosophers, as Tertullian distinctly asserts, de Præscript. Hæret. c. 7.

even with them, to remain unburied was regarded as a great calamity.[2] They were often engaged in foreign wars; and to bury the bodies of their friends among strangers and enemies was to expose them to indignity and outrage. They therefore burnt their corpses, and carried their ashes with them in funeral urns, to their own homes.[3]

Yet we find that among the Romans (though burning is mentioned in the Twelve Tables) Burial was the most ancient usage.[4] Witness the tombs of the Scipios.[5] The introduction of the practice of burning was due to the Civil Wars. The first of the great Cornelian family who was burnt was Sylla; and he gave orders to this effect, in order that his remains might not be exhumed, and be treated with the same vindictive indignity with which he had dishonoured the body of his rival Marius. In consequence of the feuds of the living, Burial of the dead had become obsolete when Christianity was first preached in the Roman Empire, and it was the general custom to burn them.[6]

We do not read that any laws were enacted by Imperial Rome[7] for the alteration of the treatment of the human body after death; but the fact is, that though, as I have said, the practice of burning prevailed throughout it, yet, under the silent influence of Christianity, this custom gradually *disappeared*, till at length, in the earlier part of

[2] See Homer, Odyss. x. 66—72. Cp. Horat. I. Carm. xxviii. 36.

[3] Æschyl. Agamemnon, 426, ed. Blomfield. Homer, Iliad vii. 333.

[4] Cicero, de Legibus, ii. 22; and Pliny says, N. H. vii. 55, that it was not the practice of the ancient Romans to burn the body, but to bury it; and that burning was due to wars foreign and domestic, and to the fear of disinterment by enemies.

[5] Formerly on the Appian Way, but transferred in the year 1780 to the Vatican Museum.

By a remarkable coincidence the vestiges of three different eras of Sepulture present themselves to the tourist at Rome, within a short distance of one another, on the Via Appia.

(1) The place of the Tombs of the Scipios, who were buried.

(2) Three Columbaria (in the Vigna Codini) with cinerary urns containing ashes of many of the household of the Cæsars.

(3) The "Cœmeterium Callisti," containing the bodies of Ancient Roman Bishops. See above, vol. i. p. 254—256.

[6] Tacitus, Annal. xvi. 6.

[7] Cp. Bingham, Antiq., Book xxiii. chap. ii. sect. 4.

the fifth century *it vanished altogether,* and *Burial became universal.*[8]

This is one of the remarkable social revolutions effected by the Gospel in the history of Mankind.

The decent Burial of the dead was due (as I have observed) to belief in the Death, Burial, Resurrection, and Ascension of Christ, Very Man and Very God; and in the doctrine of the engrafting of the faithful into His Mystical Body, and of the efficacy of the Holy Sacraments, and of the Resurrection of the Flesh, and of the future everlasting happiness of the glorified body, made like unto Christ's Body; and in the doctrine of the continuance of every man's personal identity, both in body and soul, for eternity.

Faith in these doctrines produced the affectionate regard which was shown by Christians for the bodies of their departed friends, even in times of pestilence, at the risk of their own lives;[9] and the heroic care of Christians for their deceased friends, and the decent interment of their bodies, produced a powerful effect on the minds of the Heathen, and did much to convert them to Christianity. The Christian Burial of the dead had great influence in raising the heathen from the death of sin to new life in Christ.

More than fourteen hundred years in succession have passed away, since the flames of funeral piles, which once blazed in all parts of the Roman Empire, have been extinguished by Christianity. But now it is proposed by some to rekindle them in London and in other great cities of Christendom.[1] And we are assured that on the grounds of public health and public economy, this is necessary.

[8] Macrobius, Saturn. vii. 7: "Urendi corpora defunctorum usus nostro sæculo nullus." Cp. Bishop Pearson's excellent remarks, on the Creed, Art. iv.; and especially the beautiful Hymn of Prudentius (one of the most interesting remains of ancient Christian Hymnology, Cathemer x., 'Hymnus ad exequias defuncti,' p. 58, ed. Dressel), where he shows that the sacred rites of Burial are due to the special doctrines of Christianity, and are visible and practical witnesses and exponents of them; see e. g. v. 45. &c., v. 54, &c., v. 121, &c.

[9] Euseb. Hist. Eccl. vii. 22, where the conduct of the Heathen under the same circumstances is contrasted with that of the Christians.

[1] See Sir Henry Thompson on Cremation, London, 1874. Professor

What shall we say here?

Let it be allowed, that the Burial of the Dead ought never to be a cause of injury to the living; and that this is a question which concerns the living rather than the dead; and that it ought to be decided in such a manner as to conduce to their greatest good. It matters little to the faithful departed, whether his body is consigned to the earth, or to the flames, or to the sea, or scattered to the winds. The beggar Lazarus, whose body was probably cast into a charnel-house, was happier immediately after death than the rich man who was buried in a magnificent tomb. No funeral, however costly, can profit a sinner; and no treatment, however dishonourable, can injure a saint.[2]

The welfare of the living, in the largest sense of the term, is what is to be considered here.

The human body after death passes through a process of corruption. The philosopher may speak to us of the noxious gases, the deadly carbonic acid, exhaled by its putrefaction, but at the same time he will not deny that by a merciful provision made by the God of nature, the body moulders gently into its congenial dust, and these gases are absorbed by vegetables, shrubs, and trees (especially the Eucalyptus) with which cemeteries are planted, and to which they impart vigour and luxuriance, and thus the atmosphere may be purified. The Christian knows the reason of that corruption. It is a consequence of the fall of man; it is the fruit of sin; and it is well that we should be reminded of this, and act upon the recognition of the corruption of the body as inherited from Adam, as well as on the hope of glory,

J. P. Trusen, in his work on Leichen-Verbrennung, Breslau, 1855, would make burning of the dead to be imperative everywhere, pp. 327—335; and the author of another German publication (Wegmann-Ercolani, "Die Leichen-Verbrennung also rationellste Bestattungs-Art," 4th ed. Zurich, 1874) says, p. 5, "That the cause of Burning the dead has already made a triumphant progress through the civilized world." It is time, therefore, that its claims should be examined. See Note at end of this paper, p. 420.

[2] Cp. the remarks of St. Augustine, "De curâ pro mortuis gerendâ" (vol. vi., p. 869, ed. Paris, 1837), who fully admits this, and shows the benefits that the living derive from the decent burial of the dead:—"Ista omnia" (he says) "curatio funeris, conditio sepulturæ, pompa exequiarum, magis sunt solatia vivorum quam subsidia mortuorum."

prepared for it through Christ. Christian Burial of the dead has ever before its eyes the first Adam, and the Second Adam; Corruption from the one, Glory from the other; and it is regulated accordingly. Corruption from Adam, and Incorruption through Christ, are the two poles on which it moves. "The first man is of the earth, earthy, the Second Man is the Lord from Heaven; and as we have borne the image of the earthy, we shall also bear the image of the heavenly."[3]

On account of the corruption of the first Adam, Burials in Churches and Churchyards of populous cities, have been justly prohibited by Law, with some exceptions, such as funerals in Westminster Abbey, which (even in a far higher sense than the tombs of great men at Rome in the Campus Martius, and on the banks of the Tiber,[4] and than the sepulchres of the mighty dead of Athens, whose virtues were panegyrized by Pericles, in the fairest suburb of the city[5]) are productive of great public good to the living, as consecrating national virtue and national genius, knowledge, art, and skill, by embracing them all in the bosom of the Church; and as cherishing the heroic spirit of Patriotism and Loyalty, and as continuing the tradition of our national life, by means of the Burial of the illustrious dead of England in that glorious sanctuary for more than eight hundred years.

Let it be also allowed, that one of the reasons pleaded for burning the body instead of burying it, namely, the heavy expense of funerals, especially in cities, deserves consideration. The cost of funerals in the Metropolis is calculated at about a million a year, and ought certainly to be reduced by the adoption of simpler, but not less religious, modes of interment.[6]

I will not here enter into the details of another economy,

[3] 1 Cor. xv. 47, 41.

[4] See the beautiful lines of Virgil concerning the tomb of Marcellus. Æn. vi. 873.

[5] The Kerameikos. Thucyd. ii. 34.

[6] The strict injunctions given by Bishop Sanderson as to his own funeral (see his Life by Izaak Walton near the end) may be noticed here.

which we are told we might practise by the substitution of burning for burial. It has been calculated that a large sum is expended annually (more than three-quarters of a million of money) in the importation of bones from abroad for agricultural purposes; and it has been suggested that this outlay might be saved by the scattering of the bones and ashes of our fellow-citizens and friends over our fields, which, it is said, is "their righteous destination,"[7] although such a treatment was regarded by the heathens as barbarous and ignominious.[8]

But to all such financial calculations as these, may we not venture to say, Is there not, after all, something better, than the saving of money? Surely there is. And what is that?—The saving of souls. Anything which saves money is dear, if it loses a single soul; and anything is cheap, though it costs much money, if it makes a single soul happy for eternity. And do we not know from Christ Himself, our future Judge, that "he that believeth shall be saved, and that he that believeth not shall be damned"?[9] And does not, therefore, the question before us resolve itself into this, Which of the two processes—Burial of the dead, or Burning—is more conducive to the maintenance and promotion of Christian Faith? And which of the two processes is, therefore, more profitable, in the highest sense of the term, to the living? to those, that is, who live now on earth, and who, if they live the life of faith here, will live a life of everlasting joy and glory hereafter?

Let us consider this.

We do not indeed imagine for a moment, that a sound Christian believer would be staggered in his belief in the Resurrection of the body, and of its glorious Ascension into heaven, by seeing a holy Martyr, like St. Polycarp, consumed by the flames at Smyrna; or by beholding John Huss and Jerome of Prague burnt to death as heretics at Constance; or by seeing the ashes of John Wickliffe disinterred from the grave at Lutterworth, and cast into the river Swift; or by seeing Cranmer, Ridley, and Latimer burnt at Oxford;

[7] Sir Henry Thompson, on Cremation, p. 14.

[8] Horat. Epod. xvi. 13, 14.

[9] Mark xvi. 16.

or by beholding others of our Martyrs in the sixteenth century burnt at the stake in Smithfield.

No: but the majority of mankind are *not sound believers:* and they who are believers ought to consider this. And we also know that the primitive Christians, on grounds of Christian faith and love, "execrated funeral piles,"[1] and regarded Burning the body as a cruel penalty[2] inflicted on it. We know that Holy Scripture spoke to them of the element of fire, as of the instrument by which God would exercise His future judgment on the world,[3] and on the guilty after that judgment.[4] We know that the primitive Christians regarded the bodies of their departed brethren with reverence as holy vessels and instruments which had been used by the Holy Ghost[5] for good works. We know that the *persecutors* of Christians,—as, for example, of the Martyrs of Lyons and Vienne in the second century,[6] did *not allow* the bodies of those Martyrs to be *buried* by their friends, but *burnt them with fire,* and cast their ashes into the waters of the Rhone, for the purpose, as they declared, of refuting the doctrine of the Resurrection of the body, and of preventing the diffusion of that doctrine in the world.

For reasons such as these, we need not hesitate to say, that if the bodies of the dead in our great cities were committed, as is proposed by some, to public furnaces for extinction, the popular belief in the Resurrection of the body might probably be weakened. And if this were so, since public morality, and public happiness, depend on the maintenance of this doctrine of the Resurrection, an injury would thus be inflicted on the living. Greek Philosophy did not[7] reject the doctrine of the immortality of the soul, but it did not accept that of the Resurrection of the body. And the social impurities which defiled Greek and Roman cities were the consequences of the popular unbelief. And when the

[1] "Execrantur rogos." Minucius Felix, cap. 11.

[2] Tertullian, de Animâ, c. 51; de Resurrect. Carnis, c. i.

[3] 2 Pet. iii. 7. [4] Mark ix. 45. Matt. xxv. 41.

[5] As St. Augustine says (Ibid. § 3) "Quibus tanquam organis et vasis ad omnia bona opera sanctè usus et Spiritus."

[6] A.D. 161. See Euseb. v. 1.

[7] Epicurus alone rejected it, says Tertullian (de Test. An. c. 1).

Apostle St. Paul undertook the task of cleansing Society at Corinth from those foul pollutions, he preached the doctrine of the Resurrection of the body, as the best antidote to them.[8]

The present condition of our own great cities and the licentiousness prevalent in them, against which we are contending, almost in vain, by Legislative enactments,[9] show that we cannot afford to part with any of such aids as these. It would be miserable economy to do so.

Again, the moral health and social welfare of a country depend on its belief in the Ascension of Christ, and the indwelling of God the Holy Spirit in the temple of the Human Body, and in our communion with one another in holy and loving fellowship in the mystical Body of Christ, by means of the Christian Sacraments.

Belief in these doctrines extinguished the funeral piles of heathendom, and produced a tender regard for the bodies of the dead, and for their reverential burial, with the religious services of prayer and praise, in catacombs and consecrated enclosures. Those funeral obsequies exercised a holy influence on the living; they were like practical sermons to them on the duty of sanctifying their own bodies by soberness, temperance, and chastity; and of ministering to the bodies of others, their brethren and sisters in Christ, in poverty, sickness, and death, with offices of tenderness and love; and they had also a salutary effect in converting tho Heathen to Christianity.

The condition of a Nation is not only influenced by regard for the burial of the dead, but it may be safely tested by it. If the reverential care of the living for the bodies of their departed friends is impaired, its moral and social and religious condition will decline also. The substitution of Burning for Burial would be a falling back from Christianity to Heathenism; even as Paganism itself was a lapse from primitive religion.

Are we prepared to sever the connexion which unites us

[8] 1 Cor. xv.

[9] Such as the "Contagious Diseases Acts." which show the inveterate virulence of the malady, without providing any cure for the evil itself.

not only with ancient Christianity, but with the Church of God from the beginning? Almighty God created Adam from the ground, and ever since that time the faithful have looked to the Grave as the temporary resting-place of their bodies in the lap of their Mother Earth,[1] till God should awaken them to glory. Are we prepared to mar the beautiful picture by which the inspired Apostle describes the body committed to the grave as seed sown in faith and hope, to arise to a harvest of glory?[2]

Who does not admire the heroic piety of the loving sister, Antigone, whom the Greek dramatic poet, Sophocles, represents as exposing herself to death by burying a deceased brother, and appealing to the immutable, unwritten, and eternal laws of divinely inspired primeval Morality, in vindication of her act?[3] Was there not more real piety, and even more genuine political economy and social science in her appeal, than in materializing and utilitarian theories which weigh all things in the scales of the senses, and estimate them by calculations of earthly profit and loss, in times and countries calling themselves Christian? And was there not more true civilization, and more of noble refinement and generous chivalry in the disinterested devotion of those faithful Africans, who carried the dead body of David Livingstone for a thousand miles from the centre of Africa to the coast, and followed that body to its resting-place in Westminster Abbey, to be an ever-living and ever-speaking Witness from the Grave, and exciting the English Nation to emancipate Africa from the slave-trade,—than in all the sanitary economies of political empirics who would have consigned that body to the flames on the sands of the desert, and perhaps would even censure the heroic fidelity of his followers as fanatical enthusiasm, and wasteful expenditure of money and of time?

Ever since the Incarnation and Resurrection of Christ,

[1] Even Cicero says (de Leg. ii. 22), "Redditum terræ corpus quasi *operimento matris obducitur.*"

[2] 1 Cor. xv. 35—44. Prudentius, Cath. x. 120—129.

[3] See her noble speech, one of the grandest in the Greek Drama, Sophocles, Antigone, 450.

Death has become a holy thing to all who believe in Him. "*Precious in the sight of the Lord is the death of His saints.*" [4]

Let me appeal to those who have watched at the death-bed of a venerable father, or a loving mother, or the dear wife of their bosom, or an affectionate brother or sister, or a darling child, have they not seen in that countenance after death a calm beauty, a holy loveliness, spiritual, refined, almost angelic and divine, reflected like a gleam of light from the heavenly world, and even from the presence of the Holy One? [5] They have taken a last look at that countenance, and it will never be effaced from their memory. They know, indeed, that the soul has passed away, borne by angels to Abraham's bosom, and is safe there; but could they bear to cast that body into the flames, as if it were a guilty thing? No,—rather they will consign that beloved form to the bosom of the earth, in Christian faith, hope, and love, as the husbandman commits the seed to the ground, in full reliance on God's mercy, and with a joyful foresight of the great day of harvest, when Christ, the Lord of the Harvest, will send His Reapers, the Angels, to gather together His elect from the four winds of heaven.

And if that beloved form has been committed by them to the grave, in the peaceful retirement of some quiet country church-yard, girt with trees, and verdant with shrubs, where the worshippers, as they pass through the gate and along the path to the church, look at the graves of their departed friends, who have fallen asleep in Christ, and feel inexpressible comfort and joy in thinking of the blessed communion of the Saints, whether alive or departed, in Him; and where the spring flowers at Easter-tide growing on the grave, preach with the silent eloquence of their bright colours and fragrant perfume, a sermon on the bliss and glory of the Resurrection to the life that will never fade away; then the Grave itself becomes to them like a peaceful Sabbath, a haven

[4] Ps. cxvi. 15.

[5] See Wordsworth's Sonnet beginning—

"Even so for me a vision sanctified,"

describing the beautiful countenance of his wife's sister after death.

of holy rest after the toils, and troubles, and storms of this life. It is even like the Tomb of Christ, in the Garden of Calvary, where Angels were seen in white apparel, and from which He sprang forth "the first-fruits of them that sleep;"[6] and they look forward with calm resignation to their own death, when they will commit their spirit in faith into His hands, and will fall asleep in Him, in hope of a blessed Resurrection for their mortal body, to live for ever with those beloved ones who have gone before them, and of everlasting bliss and glory, both in body and soul, with them, through Him Who is "the Resurrection and the Life."[7]

NOTE.—The following is a List of some Publications in favour of Cremation; many of them have been specified in the work of M. WEGMANN-ERCOLANI, of ZURICH:—

J. P. Trusen, "Die Leichenverbrennung." Breslau, 1855.
Hermann Richter, Gartenlaube, No. 49, 1856.
Dr. F. Coletti, Memoria sulla incinerazione dei cadaveri. Padova, 1857.
Lieball, Der Welt Verderben durch Leichenbeerdigung und das neue Paradies durch Leichenverbrennung. München, 1868.
Prof. Goffarelli, Discorso sullo stesso argomento. Firenze, 1871.
Dr. Du-Jardin, Studii e proposte sulla cremazione (La Salute, a° III., No. 9).
Dr. G. Pini, La cremazione dei cadaveri (*Gazetta di Milano*, 1872: 26 e 37 Settembre e 29 Dicembre, 1873: 17 e 23 Novembre).
Prof. Dr. G. Polli, Sulla incinerazione dei cadaveri. Milano, 1872.
Dr. Rota, L'incinerazione dei cadaveri è ammissible? Chiari, 1872.
Dr. G. B. Ayr, La cremazione e l'igiene. Milano, 1872. La cremazione dei cadaveri risguardata dal lato chimico-igienico, storico-sociale e religioso. Milano, 1873.
Prof. Castiglioni, Proposizioni al congresso medico di Firenze, 1869.
Prof. O Grandesso-Silvestri, Dell' incinerazione dei cadaveri (*Gazetta medica italiana*). Venezia, 1873.
Prof. Dr. L. Brunetti, Cremazione dei cadaveri. Padova, 1873.
Dr. Cesare Musatti, Intorno alla incinerazione dei cadaveri (im Ateneo Veneto). Venezia, 1873.
Prof. Silvestro Zinno, Sulla inumazione, inbalsamazione e cremazione dei cadaveri. Im *Piria*, giornale di chimica. Napoli, 1873, 30 Giugno, 15 e 31 Luglio e 15 Agosto.

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[6] 1 Cor. xv. 20—23. [7] John xi. 25.

Dr. Caffe, Various articles in the *Journal des Connaissances Médicales.*
Dr. Anelli, Sulla cremazione dei cadaveri. Milano, 1873.
Prof. Amato Amati, Sulla cremazione dei cadaveri. Milano, 1873.
Prof. Paolo Gorini, La conservazione della salma di Giuseppe Mazzini, pag. 45 u. ff. Genova, 1873.
Dr. Prosper De Pietra Santa, La crémation des morts en Italie (from *l'Union médicale*). Paris, septbre. 1873.
Dr. Borgiotti, Dr. Bertoni, } in various articles.
„ Sonsini, „ Ercolani, }
Flavio Valeriani, in the *Opinione*, translated in *Schweiz Grenzpost*, 18. Januar, 1873.
Volksblatt des Bezirkes Zürich, Referat des Herrn Diakon Spyri (1873, 25., 28. und 30. October), über Beerdigung und Verbrennung der Leichen (in der Sitzung der gemeinnützigen Gesellschaft des Wahlkreises Neumünster).
Sir Henry Thompson, on Cremation. London, 1874.
Prof. Dr. Med. C. Reclam, in Leipzig, in der Beilage zur "Allg. Augsburger Zeitung" vom 6. März, 1874.
Prof. Unger, in den Mittheilungen des Göttinger anthropologischen Vereins, 1. Heft, 1874.
To these may be added, *Brûlons nos Morts.* Paris, 1874.

THE INTERMEDIATE STATE OF THE SOUL

BETWEEN

DEATH AND THE RESURRECTION OF THE BODY.

Many things—particularly the departure of dear friends from among us—lead us to meditate on the present condition of the saints departed; with whom—though they are divided from us for a little while in the body by death, like a party of fellow-travellers on the other side of a stream, which we have not yet passed,—we are still united spiritually "in one communion and fellowship, in the mystical body of Jesus Christ our Lord, which is the blessed company of all faithful people."

For reflections on this subject no words are more appropriate than those of our Blessed Lord to the penitent on the cross, "Verily I say unto thee, To-day thou shalt be with Me in Paradise" (Luke xxiii. 43).

Let us consider his case. His companion, who was crucified with him, railed at Jesus. But he prayed to Christ, though he saw Him forsaken by His disciples, pierced with nails, crowned with thorns, hanging on the Cross, and working no miracle for His deliverance. Yet his faith was not staggered by what he saw. Through that dark cloud of sorrow he beheld the Lord of Glory. He confessed his sins; he owned God's justice; he declared Christ's innocence; he prayed to Him as his Lord and King: "Lord, remember me when Thou comest into Thy Kingdom." He asked no present boon; he was content to die, in the hope that at that future day, when He who was about to die on the Cross would come again in glory, he himself should not be forgotten. Then, "Lord," he said, "remember me."

Our Lord read the suppliant's heart; He saw how sincere

was his repentance, and how strong was his faith; He forgave him his sins, and did not defer his recompense, but gave him an immediate reward. Jesus said unto him, "Verily I say unto thee, *To-day* thou shalt be with Me *in Paradise.*"

We are ever and anon called to stand at the death-beds or grave sides of dear friends and relatives who have been removed from us. What is their condition now? And we ourselves must soon follow them. Where shall we then be? What will become of our souls when separated by death from our bodies? These are questions of deep and solemn interest; and He who died for us, and who will judge us at the Great Day, has answered these questions, particularly by His reply to the penitent on the cross: "Verily I say unto Thee, To-day thou shalt be with Me in Paradise."

Let us examine, therefore, what these words mean.

On that day, very soon after He had spoken these words, Jesus died. He said, "Father, into Thy hands I commend My spirit," and He gave up the ghost—that is, He breathed forth His human soul. He expired. The penitent also died. Their bodies were taken down from the cross. The body of the penitent was probably consigned to the receptable of the bodies of condemned malefactors. The body of our Blessed Lord was, we know, laid by itself in the new tomb of Joseph of Arimathæa. Hence it is clear that the promise of our Blessed Lord to the penitent, "Verily I say unto thee, To-day thou shalt be *with Me* in Paradise," did *not* refer to the penitent's *body*. *That* was *not* with our Lord's *body;* and the *grave* is *not Paradise.*

The promise of our Lord, therefore, referred to the penitent's *soul.* Its meaning was this: To-day thou,—that is, thy soul, thy better part—shall be with Me; fear not, therefore, whatever may happen to thy body; let *that* be cast into promiscuous heaps of dead in the dark charnel-house; yet fear not. I know thy repentance, I see thy faith; thou hast owned Me as thy Lord and King, therefore the wicked one shall not hurt thee, and I will not defer thy reward. Verily I say unto thee, To-day thou—

that is, the immortal part of thee—shalt be with Me in a place of peace and joy. To-day thou shalt be with Me in Paradise.

Two questions arise here—

First, How was our Lord with the penitent on that day?

Secondly, What is Paradise?

In answer to the first question, it is to be borne in mind that our Blessed Lord is perfect Man, as well as perfect God. As perfect Man, He has not only a human body, but He has a human *soul* also. It is of that human soul that St. Luke speaks when he says, "Jesus increased in wisdom." In Him, as God, and as therefore infinite in wisdom, there was no room for any such increase. Again, it was by an utterance of His human will that Jesus said in the agony of Gethsemane, "Father, not My will, but Thine be done." It is of this human soul that He speaks on the Cross, "Father, into Thy hands I commend My spirit." It is of this human soul of Christ that the Evangelist says, "He gave up the ghost."

If Christ had not a human soul as well as a human body, He could not have died for us. For, consider, What is death? It is the separation of the soul from the body. At His death our Lord's human soul went forth from His human body. And when He said to the penitent on the cross, "Verily I say unto thee, To-day thou shalt be with Me in Paradise" He gave him a blessed assurance that the sun would not set on that very day which was then drawing to a close, before the penitent's soul would be with our Blessed Lord's human soul in a happy place called Paradise. "Verily I say unto thee, To-day thou shalt be with Me in Paradise."

This, therefore, being clear, the next question for our consideration is—*What is Paradise?* What did our Blessed Lord mean by saying that on that day the penitent's soul should be with His own human soul in Paradise?

In reply to this question it is to be remembered that the word *Paradise* is of Eastern origin. It means a royal garden or princely park, girt with an enclosure, adorned with stately trees and fair shrubs and beautiful flowers, and

stocked with beasts and birds, and watered with fresh streams. Hence, this word *Paradise* is used in the Greek version of the Old Testament to describe the Garden of Eden, or of delight, in which our first parents were placed by God to dress it and to keep it.

In the New Testament the word *Paradise* occurs three times. Once in the present passage of St. Luke's Gospel, once in the Revelation of St. John (Rev. ii. 7), a passage similar to the present, and once in that remarkable description which the Apostle Paul gives, in his second epistle to the Corinthians, of the visions which he was permitted to behold, and which he calls "visions and revelations of the Lord" (2 Cor. xii. 1—4).

It there appears, that, in order that the Apostle might be better prepared to encounter with joy the sufferings which awaited him in his long career of missionary labour and endurance for Christ, God was pleased to give him *two distinct visions;* one vision, in which the Apostle was permitted to have a view of the future, full, final, and eternal happiness of the beatified saints in *heaven.* This is what the Apostle calls "caught up into the third heaven."

But, besides this, the Apostle St. Paul had another vision of something nearer. He had a view of *Paradise.* "He was caught up," he says, "into Paradise"—that is, he had a vision of that blessed place into which the souls of the faithful are admitted *immediately* after death; and in which they remain in the interval between death and the resurrection of their bodies; when their bodies will be glorified, and joined again to their souls, and the Judgment of quick and dead will take place; and when they will be welcomed by Christ their Lord and King to the enjoyment of full, infinite, and everlasting felicity *both of body and soul in heaven.*

The Apostle St. Paul was thus prepared to meet with joy the sufferings of life in the cause of Christ. He had personal knowledge of the two successive states which lay before him after death; first, the state of his own disembodied soul in Paradise, *that* state into which his own soul would go immediately on its disunion from the body, a

state of such joy and happiness that he says "it is not for man to utter" what is felt there; the other, the state of his soul when reunited to his body, raised from the grave at the Great Day of general Resurrection and of Judgment —the eternal state of both body and soul in the infinite felicities of the third heaven, in the society of risen saints and angels, in the presence of God.

It was St. Paul's personal knowledge of these two successive states which elicited from the lips of the Holy Apostle that memorable sentence (Rom. viii. 18), "*I reckon*"— that is, I, who have full acquaintance with the facts of the case, have duly calculated, and I now deliberately pronounce the result—"*I reckon* that the *sufferings* of this present time are not worthy to be compared with," or put into the scale against, "the glory that shall be revealed in us." Therefore he exclaimed, "I desire to depart, and to be with Christ, which is far better" (Phil. i. 23). "To me to live is Christ, and to die is gain" (Phil. i. 21). And since he knew that though the happiness of his disembodied soul, immediately after its release from the burden of the flesh, would be exceeding great in Paradise, far greater than any earthly happiness, and that it would there have a blessed foretaste of heavenly joy, yet that the soul's happiness would not be *complete* until it was reunited to the body, and that the body which had mouldered in the dust would be raised from the grave, and be changed into a glorious body, and be joined again to the soul at the Coming of Christ to Judgment, he says, "We that are in this tabernacle of the body do groan, being burdened: not that we would be unclothed, but that we would be *clothed upon*"— that is, we long for the general Resurrection, when our bodies will be raised from the dust and be clothed in a vesture of heavenly glory, like the body of Christ, and we shall enter into the full fruition of a blessed eternity, and be for ever with the Lord (2 Cor. v. 2—4).

These considerations enable us to recognize the propriety of the name by which the place is called, into which the souls of the faithful go immediately on their departure from the body at death, and in which they remain until the

resurrection of the body. That blessed abode is *Paradise*, not only on account of what it *is*, but also on account of what it is *not*.

It is called *Paradise*, because it is like a spiritual garden or park, or place fenced off from common ground, and far more beautiful. And as, literally, the word *Paradise* meant a royal park of an Eastern king, and as the park led to the palace, but was not the palace, so in a spiritual sense the word Paradise, as used by our Blessed Lord and the Apostles, meant a blessed place separate from earth, and far more lovely than any earthly region. Yet the park is not the palace; and though Paradise *leads* to *Heaven*, which is the Royal Palace of the Eternal King, yet Paradise is not Heaven. And as, in a literal sense, the presence of Eastern kings was oftener vouchsafed to their paradise or park than to other places, so we are authorized by Holy Scripture to believe that the souls of the faithful, which are in Paradise, have a nearer view of the Divine Presence than they ever had upon earth, and are, therefore, said to be "with Christ," and to be "in the hand of God," and so are unspeakably happy; yet they have not as yet attained to the *perfect* joy of the beatific vision, to which they will be admitted at the general Resurrection, when the *bodies* of the faithful will be reunited to their souls, and which they will enjoy for ever in *heaven*.

These assertions are further confirmed by our Lord's words in other places of Scripture.

That the human *soul* does *not sleep* when separated from the body by death, but retains its consciousness in its disembodied state, is clear from His Divine words, "Fear not them which kill the *body*, but are *not* able to kill the *soul*" (Matt. x. 28. Luke xii. 4). Our Lord here makes a distinction between the state of the *body* after death and the state of the *soul* after death. He says that the body may be killed, but the *soul* cannot. But what does He mean by being *killed?* He means be laid *asleep*. For He has taught us that the hour is coming when all *bodies* will be *awakened* (John v. 28): "Verily, verily, I say unto you, The hour is coming when all that are in the graves shall hear the voice

of the Son of Man, and shall come forth." The *body sleeps* after death, and will be awakened from its slumber by the peal of the last trumpet. Therefore, *if* the *soul sleeps* after death, there would be *no* difference (as our Lord asserts there is) between the state of the *soul* and the state of the *body*, after death. Therefore the soul does *not sleep* after death, but retains its consciousness.

This is further evident from our Lord's parable of the rich man and Lazarus (Luke xvi. 19—29).

In that parable the beggar dies; his body is cast into some obscure grave, but his soul is carried by angels into Abraham's bosom. The rich man also dies, and is buried. The world is still going on as before. The five brethren of the rich man are living in their houses. But Christ uplifts the veil, and shows us the place where disembodied souls are; and there we see the rich man tormented, and the poor man comforted; we see the soul of Lazarus in Abraham's bosom—which is another name for Paradise—the happy abode into which the souls of the faithful pass immediately after their departure from death; and it is called *Abraham's bosom* because it is not a solitary place, but a happy place of holy society; and it is called from *Abraham*, because Abraham was "the friend of God, and the father of the faithful," and it is called his *bosom*, from the Eastern manner of guests reclining at feasts, as St. John leaned at the Paschal Feast on the bosom of Christ (John xiii. 23); and because in that blessed place the souls of the faithful recline as it were at a spiritual banquet, and are refreshed with spiritual delights, and enjoy sweet converse with the souls of holy men and women of every age, with Patriarchs and Prophets, Apostles and Evangelists, Saints, Martyrs, and Confessors; and because at the Great Day they will be called forth, when the number of God's elect is accomplished, and they will be joined again to their bodies, and will "sit down with Abraham, Isaac, and Jacob in the Kingdom of God" (Matt. viii. 11; xiii. 29).

These truths are revealed in Holy Scripture. And they are ever sounding in our ears in solemn tones in that admirable exposition of Holy Scripture, our Book of Common

Prayer, in the Office for the Burial of the Dead. In that beautiful, instructive, and affecting Office the Church puts this prayer into our mouth: "Almighty God, with whom do *live* the *spirits* of them that depart hence in the Lord, and with whom the *souls* of the faithful, *after they are delivered from the burden of the flesh*, are in joy and felicity." By these words she declares the true faith, namely, that the *soul* does *not sleep*, when separated from the body by death, and that the disembodied souls of the faithful are in joy, while their bodies sleep in the grave. But, lest we should imagine that the souls of the faithful departed have as yet attained their *full and final* happiness, or *will* attain it *before* the Great Day of Resurrection and Judgment, she bids us further pray, in the same Collect, that God would be pleased to hasten His Kingdom, and that Christ would come again in glory to raise their bodies from the grave, so that "all who have departed this life in the true faith of His Holy Name may have their *perfect* consummation and bliss both in *body* and *soul* in His *eternal* and everlasting glory, through Jesus Christ our Lord."

Let us endeavour to derive some practical inferences from this inquiry.

1. In our Lord's words to the penitent on the cross let us see the blessedness of true repentance and lively faith. "Verily I say unto thee, To-day thou shalt be with Me in Paradise." The circumstances of that case were special, and cannot again occur; Christ cannot hang again on the Cross, and therefore these words offer no encouragement to delay, or to reliance on a death-bed repentance. But they are a signal proof of the love and power of Christ. They show His love, in that, when He Himself was suffering the sharp agonies of an excruciating death, He had compassion on the penitent; His power, in that, when He was descending into the lowest depths of humiliation and shame, He took into His hand the key of pardon and unlocked the golden gates of Paradise, and admitted a faithful soul to instantaneous bliss.

Thus even the Cross of Christ became, as it were, a judg-

ment seat—it became like a royal throne, on which He spoke as Judge and King of the world: "Verily I say unto thee, To-day thou shalt be with Me in Paradise."

And since Christ's power was so great in His hour of shame, how great will be His glory, how awful will be His Majesty, when He comes on the clouds of heaven to judge the world! Let therefore this act of Christ inspire us with fervent love and godly fear.

2. Again, bearing this Scripture in mind, we shall not be deceived by those who imagine that the saints departed are already admitted to heaven; and who venture to address prayers to them as if they were reigning in heaven. St. John, in the Apocalypse, teaches us that the saints themselves pray for the Coming of Christ (Rev. vi. 10). He teaches us that they are not yet advanced to the full happiness of heaven. Their condition is not yet perfect. It is one of hope and expectation; and we have no warrant for believing that they can hear our prayers; and prayer to them is an act of presumptuous intrusion into the secrets of the unknown world. It is a sin against which St. Paul warns us when he says, "Let no one beguile you of your reward in the worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" (Col. ii. 18).

3. Next, this Scripture warns us against another false doctrine—that of Purgatory; according to which it is affirmed by some that those persons who have made their peace with God on their death-bed, but have not suffered the temporal penalties due to their sins, nor made the temporal satisfaction for them, pass at death into a place called *Purgatory*, where, it is alleged, they endure pains equal to the pains of hell itself in intensity, though not in duration, from which they are to be redeemed by their sorrowing friends by means of prayers and masses and indulgences. A most dreary doctrine, especially for the poor; and a dangerous delusion. Holy Scripture warns us against it. We see that the soul of Lazarus is carried *immediately* by angels into Abraham's bosom. We see that the soul of the penitent passes *immediately* into Paradise. And the beloved

Evangelist St. John says, in the Book of Revelation (Rev. xiv. 13), "I heard a voice from heaven saying unto me, Write, Blessed are the dead that die" (or, as it is literally, Blessed are the dead who *are dying* in the Lord—that is, Blessed are they at the very moment of their death) "from henceforth: Even so, saith the Spirit, for they rest from their labours."

4. Again, we are thus reminded that the soul at its departure from the body at death does not pass into a region of slumber and insensibility. No; the atheist and the libertine who desire the death of the soul may dream of its sleep. But the faithful Christian knows that his soul, like its Divine Author, will neither slumber nor sleep. He knows that it is written that the traitor Judas, at the hour of death, went to "his own place" (Acts i. 25). He knows that the soul of the rich man in our Lord's parable passed immediately at death into a place of torment; and he knows that the soul of Lazarus went immediately from the rich man's gate to Abraham's bosom. He knows that the soul of the penitent went instantaneously from the cross into Abraham's bosom.

Therefore let us not delay our repentance in the hope that if we do not repent, but die in our sins, there yet may be a long respite of punishment; that there may be an interval of many years between the day of our death and the Day of Judgment. True, there may be as to our *bodies;* but not so as to our *souls.* There is no such prorogation of punishment to the wicked; there is no such delay of joy to the righteous. *To-day,* even to-day, if we do not repent, we may be with the rich man in torment. To-day, even to-day, we may be with the penitent in *Paradise.* Virtually and practically the day of our death is the Day of Judgment to us. For at death the soul enters immediately into a state of happiness or of misery; it goes to its "own place," and it there has an anticipation and foretaste of the even greater happiness or misery on which it will enter when joined again to the body at the Day of Resurrection and of Judgment. Therefore, let us not put off our repentance. Now, even now, "the Judge standeth at the door."

5. And while we remember this solemn truth, let us not be betrayed into the error of thinking and of speaking of good men who are departed, as if they were already admitted to the full felicity of *heaven*. Such a mode of speech overlooks the constitution of human nature itself. Man is composed of body as well as soul. And the soul's perfect happiness will not be attained before its reunion to the body. Such a mode of expression overlooks, also, the great doctrine of the Resurrection of the body, and the universal Judgment to come, and it mars the Communion of Saints, and violates our own fellowship of hope and prayer with departed spirits, who wait for us, and whose happiness will not be completed without us, but will be perfected with ours at Christ's coming (Heb. xi. 40), for which they pray as well as we.

6. "Verily I say unto thee, To-day thou shalt be with Me in Paradise."

Here is consolation to us in looking forward to our own death. If we are like the penitent on the cross; if we are crucified with Christ; if, though the world forsake Him or revile Him, we boldly confess Him in the presence of His enemies: if we bewail our sins, if we trust in Him, if we pray to Him as our Lord, our Saviour, and our King, then death to us will not be a fearful thing. No; it will be a happy passage to a pleasant place, to a beautiful garden, a spiritual Eden. We shall see, with the eye of faith, our adorable Saviour Himself standing near our death-bed, and shall hear His blessed voice: "To-day shalt thou be in Paradise."

7. Yet further. Are we looking forward with trembling apprehension to the departure from among them of some dear Christian friend or relative? Here is our consolation. That beloved one, at whose bedside we are watching, is not going on a dark and forlorn journey to a dreary and dismal land. No, no. The mortal body, indeed, will be laid for a short time in the grave, but even that body will only sleep, in order to be awakened from its slumber by the blessed voice of a loving Saviour, and to be clothed with angelic beauty and glory. But the *soul* of that beloved one, if that soul believes in Christ, and loves Him, and trusts in Him,

will wing its viewless flight to Paradise. and will join the blessed company of departed saints there. Here is our comfort, in ministering at that sick-bed, and at that death-bed of our dear friend. Let us pray for him, and pray with him. Let us join with him in the devout reception of the Holy Communion, which is the best preparation for the last journey before him; then there is good hope that with his dying breath he will bless our tender care; that his soul at his death will be borne on the wings of holy angels into Paradise, and that it will be there with the souls of others whom we have dearly loved on earth, and will hold sweet converse with them, and will speak, it may be, to them of our last ministries of love. And then what joy will be ours! We shall not sorrow, as those who have no hope, for him who has gone away from us. He is only gone before us for a little while. He is in a blessed place; after the weary voyage of this troublesome world, he rests in a calm harbour and is at peace, and has a blessed foretaste of everlasting joy.

The time is coming—it cannot be very far off for any of us, and it may be very near to some of us—when our souls will go forth from our bodies, being separated from them by death. And then, at that very moment (and that moment may be even on this day), that soul of ours will be either in a place of sorrow or of joy. What will then our worldly wealth profit us? All the pomp and splendour of the rich man in our Lord's parable could not buy him a drop of water to refresh him in his torments. Therefore let us use our worldly wealth well, and not delay to use it; let us devote it at once to the promotion of God's glory, in works of piety and love. Such acts of mercy if done in humble faith and reliance on the merits of Christ, Who alone can make them pleasing to God, are among the best preparatives for a blessed passage from the church of Saints on earth, to the Church of Saints in Paradise, and to the glorified Church of All Saints in Heaven, to which may God in His infinite mercy bring us, through Jesus Christ our Lord.

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